

As It Was—So Shall It Be

SUNSET AND SUNRISE

A STUDY OF THE FIRST AGE AND OUR PRESENT AGE

BY

ARNO CLEMENS GAEBELEIN, D.D.

Editor of "Our Hope." Author of "The Annotated Bible",
"The Conflict of the Ages", "World Prospects", "Hopeless,
Yet There Is Hope", and many other volumes of Biblical
research and exposition.

PICKERING & INGLIS

Glasgow London Edinburgh

Copyright, September, 1937. Arno C. Gaebelain, Inc.

*All rights reserved. No part of this book
may be reproduced without the written per-
mission of the publisher, except by a reviewer
desiring to quote brief portions for insertions
in a newspaper or periodical.*

PRINTED IN U. S. A.

Dedicated to my esteemed friends

MR. AND MRS. AMOS KILGORE GORDON

*of Baton Rouge, Louisiana and Pine Hill, New York,
in appreciation of many years of Christian Fellowship*

TABLE OF CONTENTS

Dedication.....	5
Chapter I. Creation and Redemption.....	11
Chapter II. The Testimony of Christ Concerning the Age Before the Flood.....	29
Chapter III. That First Age and Its Development..	45
Chapter IV. Enoch.....	65
Chapter V. As It Was—So Shall It Be.....	79
Chapter VI. The Days of Noah.....	95
Chapter VII. The Evening.....	107
Chapter VIII. The Night.....	159
Chapter IX. The Sunrise and the Day Which Follows	181
Bibliography	189

CREATION AND REDEMPTION

CHAPTER I

Creation and Redemption

The first three chapters with which the Bible begins constitute the solid rock foundation upon which the entire revelation of God rests. These three chapters with their historical facts, making known the origin of all things, the cradle events of the human race, as well as their deeper spiritual meaning, are an overwhelming evidence of their supernatural character. The rest of the Bible contains a progressive revelation of God. Yet all these revelations of Himself as the Creator-Lord and His creature, man, so blessedly simple, and yet so deep, culminating in the New Testament in the Gospel of our Lord Jesus Christ, the Gospel of grace and glory, have their starting point in these three chapters.

The Bible may be compared with a magnificent temple, the habitation of God, the temple where God is seen in an incomprehensible glory, the temple where God speaks, the temple into which the infinite Being beckons His creature to enter, to listen to His voice of majesty, to find there what alone can solve the enigma of human existence, and above all to find true peace and happiness for time and eternity. He Himself is the architect of this Temple. He planned it before the foundation of the world, and when He began to erect this master-building He laid this wonderful foundation, not in human legends and traditions, but through the inspired pen of His servant Moses. Upon this foundation has been built, century after century, this temple filled with the greatest truths and knowledge offered to the creature of the dust. All the material in this foundation reappears in increasing splendor and perfect order, till it is perfected and crowned by the great cap-stone, the final book of the New Testament.

The mysterious evil power which is in the world has always aimed at the destruction of this temple of God, His written revelation. That power knows the truth we have stated as to the foundation of God's Word, and therefore the

opening chapters of the Bible have been the most attacked. That power knows if this foundation can be undermined, the complete collapse of the building erected upon it must follow. This is perfectly logical. It is working out now all over Christendom. Modern Bible criticism began with attacks upon these chapters. Rationalism, its present day representative being the destructive school of criticism, popularly known as modernism, rejects the three foundation chapters as divine revelation and classes them with the ancient Chaldean myths, totally unreliable and unscientific. It denies a direct creatorship. Man is not the offspring of God, created in His image, but the result of an evolutionary process which started with an invented imaginary protoplasm. This absolves man from his moral responsibility, and so the fact of the fall of man and sin with its consequences are totally rejected. And as man's fall carries with it the need of redemption, this is likewise denied. That marvellous plan of redemption, which the omniscient Creator planned before the foundation of the world, "the eternal purpose which He purposed in Christ Jesus our Lord" (Ephes. 3:2), centering in the expression of His Love, in the gift of His Son, indicated in a typical way in these chapters, all is denied and follows the rejection of these foundation chapters of God's Holy Word.

How solemnly true are the words of our Lord spoken almost two thousand years ago,—“For had ye believed Moses, ye would have believed Me, for he wrote of Me. But if ye believe not his writings, how shall ye believe My words?” (John 5:46, 47). Those ancient modernists, the Sadducees, rejected the supernatural revelation penned by Moses. Our Lord told them that Moses wrote of Him. But inasmuch as they did not believe his writings they did not believe His words, which include His great self-witness as to His Person. The same is true of the modern Sadducee, the baptized rationalist, who professes Christianity, but, rejecting the testimony of Moses as to Creation and Redemption, rejects the Christ of God as well. Where is there in modernistic Christendom a preacher who sneers at the historicity

of the first chapters of Genesis and then boldly declares the Gospel of God as revealed in the New Testament? Does such a one believe in the great, inspired logic of the Apostle Paul, that the whole world is guilty before God and therefore lost, as stated in the Epistle to the Romans? Does he believe and preach,—“There is none righteous, no, not one; there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one” (Rom. 3:9-12)? How can he, since he believes man never fell, for he had nothing to fall from. He is not a sinner! He needs no redeemer; he is his own redeemer in groping his way upward from an unreckonable, animal ancestry. And does the scribbling finger, which brazenly crosses out the great foundation truths in the beginning of the Bible and brands them myths, point to the Cross of Calvary as God’s remedy for man’s spiritual needs, the place where a holy God and a lost world may meet for perfect reconciliation and perfect peace? In our long experience we have never found a preacher or college professor who ridicules the Genesis account of creation and who also believes and preaches the core doctrines of salvation, revealed in their fullness in the New Testament.

Creation and Redemption are the great theme of these chapters. What depths are here! The boasting man of learning who charges that these three chapters are out of date, their contents unbelievable in the light of modern research and discoveries, reveals his own ignorance. More than once has the first chapter of Genesis been acknowledged scientifically correct, not by pseudo-scientists, but by some of the master-minds of the world. Long after science has spoken its last word and human research is no more, these three chapters will stand gloriously and unimpeached, just as they are today, and eternity will witness to the fuller knowledge of the great Truths, sure and unchangeable as the Creator Himself.

The author has in previous volumes written more fully

on the physical creation.* But we must point out here at least the key to the creation account as recorded in the first chapter of Genesis.

"In the beginning God created the heavens and the earth." Frequently unbelievers charge that the Bible claims that God's creation began about four thousand years before Christ, because in certain Bible editions the margin states 4004 B.C. They do not realize that this figure is not a part of God's revelation. It was placed there by well meaning, though uninformed, men. If the Bible taught that the physical earth and the heavens came into existence some six thousand years ago it would be a discredited book. The Bible does not give the date of this original creation; it may have been hundreds of thousands or millions of years ago. Nor can science help us to ascertain when it was that God created the heavens and the earth. God is silent about the date of that "Beginning," and science will never find the correct answer by searching. There are guesses upon guesses, constantly multiplying, but leading nowhere. Yet we know that whenever it was that God created, He called all things into existence out of nothing. Matter, by whatever name we call it, protoplasm, or something else, is not of eternal existence. This is the truth revealed in the Bible and also demanded by human reason. Anything else is unreasonable.

The second verse of the Bible, following the majestic announcement of God's original creation act, presents a mystery. "And the earth was without form and void; and darkness was upon the face of the deep; and the Spirit of God moved upon the face of the waters." What does it mean that the earth (note—not "the heavens") was "waste and void"—an empty chaos. The words in the Hebrew have a strange, mysterious sound *Tohu va-bohu*. Some claim that this was the original condition of the earth, which God created in the beginning. A statement in the

*See "Conflict of the Ages," Chapter I; "Listen God Speaks," Chapter I, "God has spoken and still speaks in Creation."

Book of Isaiah tells us that such was not the case (Isa. 45:18). God did not create the earth *Tohu va-bohu*. It has been rightly claimed that the word "was" permits the translation "became". This is the key to the mystery.

God did not create the earth waste and void: it became that and was plunged into that condition. The original earth had undergone a great cataclysmic change. That cataclysm was a great judgment, the first executed by the holy and righteous Creator.* Science bears witness to this, for it has uncovered the fact that our globe existed once in a far different condition from what it is today, sustaining a gigantic animal creation and a corresponding gigantic vegetation. The earth itself became submerged and all was covered by darkness. It is of great interest to know that the human race was not in existence on the face of that original earth. No scientific proof has ever been offered that it was otherwise. Some speak of a Pre-Adamite race, but Scripture brands this as an invention, for it speaks of Adam, the fountain head of the human race, as "the first man"; and if he was the first man, there was no other one before him.

Then we find the rest of the chapter revealing what have been rightly called "the work days of God." There are six of them, followed by the rest-day of the Creator, the seventh day. In connection with each we find the phrase, "the evening and the morning"; that is, each day consists of *evening* and *morning*, not as man generally says—*morning* and *evening*. But when we come to the seventh day, when the evening of the sixth day has come, and the morning of the seventh dawns, we have no mention made of another evening followed by another morning. As we hope to show later in our pages, the seventh day stands for an age when time will be no more.

*We refer the reader again to our volume, "The Conflict of the Ages," Chapter II, "The Origin and Mystery of Lawlessness." We explain there the reason for that first great judgment. We link it with the rebellion and fall of the erstwhile Lucifer, the son of the morning, whose pre-historic dominion was our earth. This is an enlightening and interesting study.

The question arises at once, what is the meaning of these six work-days of God and the seventh day, God's day of rest?

There are three prominent interpretations among Bible scholars and theologians.

Dr. Martin Luther attempted once to write a history of of the world under the title "Supputatio Mundi". In the first edition of this curious work, which we hold in our hand, we find on the other side of the woodcut title (dated 1541) the following:

"Sex milibus annorum stabit Mundi."

Duobus milibus inane.—Duobus milibus Lex.—Duobus Milibus Messiah.

Septimus dies Sabbatum aeternum est. (Psalm. 90:2 Peter, 3).

Mille anni sicut dies unus.

According to this Latin inscription Luther believed that the history of the world covers six thousand years, patterned after these six work days. The first two thousand are void; the next two thousand under the law and the final two thousand under the Messiah. The seventh day is the eternal Sabbath, quoting from Psalm 90:2 and 2 Peter 3, that a thousand years in God's sight are but as yesterday. This is an ancient rabbinical conception. It is also found in the spurious "Epistle of Barnabas" in which we read, "Attend, my children, to the meaning of this expression, 'He finished in six days'. This implies that the Lord will finish all things in six thousand years, for a day is with Him a thousand years."

This interpretation is accepted by a goodly number of Christians who believe that the supposed universal judgment day and universal resurrection comes when our age has run its two thousand years; that it will mean the end of the world, the end of all things and the beginning of eternity.

Another interpretation claims that the six days are not days like ours, but long periods, and that these periods give an historical account of the creation of the heavens and the earth as announced in the first verse. That there is a strong

resemblance of these six work days of God to the great periods which are tabulated by geology is undoubtedly true. The order revealed in these six days is confirmed by the science of geology; this fact is used by many Bible believing scholars as a strong evidence, perhaps the strongest, that Moses received his information in a supernatural way, as he certainly did. Geology claims that all began with chaos, darkness, and deep waters covering the earth. Then the earth appeared with epochs of light and darkness. After that vegetation came into existence, followed by marine animals, and after that the quadrupeds, and finally man appeared on this globe, the goal and crown of creation. This is the order given by Moses in his six days account. Professor Friedrich Bettex in his "The Six Days of Creation" quotes a well-known rationalist of a passed generation on this remarkable harmony of geology with this Biblical account. Looking at this general order from his own point of view, Quenstedt, the well known Tübingen professor of Geology and Paleontology, became enthusiastic and wrote, "This Moses, no matter whether he obtained his learning from Memphis or Babylon, was a great geologist." With regard to the creation of plants the professor said, "Here also the venerable Moses is right; because the *algae* are the first organisms." And respecting the account of the work of the fourth day Professor Quenstedt remarked, "How true! The diminutive earth must have solidified long before the sun, which is so much larger".

But there are serious objections to this theory that the six days constitute the different geologic ages or epochs.

It is a significant fact that the word "create" (Hebrew: *Bara*) occurs only three times in the first chapter of Genesis. *Bara* means that God brought things into existence out of nothing. "The worlds were framed by the Word of God." "Things which are seen have not been made out of things which do appear." The other word used in the six days account is the word "made" and that means, material existed out of which these things were produced. The word "create" is found in the first verse of the Bible, the original creation

of God; it is used in connection with animal creation (Gen. 1:21) and finally we find the word used in verse 27, "So God created man in His own image, in the image of God created He him; male and female created He them." It is therefore incorrect to call the six days, as it is so generally done, the six days of *creation*. For instance, Sun and Moon were not created on the fourth day, for we read, "And God *made* two great lights; the greater light to rule the day, the lesser light to rule the night; He *made* the stars also" (verse 16). The word "made" has the meaning of "constitute" or "appoint." Sun, moon and stars were in existence innumerable years before the fourth day. "Our earth is a member of the solar system, a globe, dependent, in common with other planets, on the sun, held in its place and governed in its motion by the powerful attraction of the sun, and, therefore, could no more have existed before the sun than the eyeball before the head, or the branches of a tree before its roots. Hence, for this, together with other reasons, we say that the work of the fourth day was not the *absolute* creation of the sun and moon, but the revealing of them in their brightness after their previous obscurity".*

But if these six days do not give us the geologic ages, discovered by the painstaking research of scientists, where are these geologic ages to be placed? Our answer is they must be placed in connection with the original creation and the ruin which followed when the earth became waste and void. Strictly speaking the first chapter of Genesis does not give us an account of geologic ages. It is not a textbook of geology. God knew that His creature, endowed with the capacity to search out His creation, would learn of these different periods and discover them.

And now we come to the third interpretation⁷ of these six work days of God. This interpretation claims that the days are not geologic ages, but literal days. In these six days is given the inspired record how God brought the earth out of the state of ruin and devastation into which it had

*From the author's book, "Listen! God Speaks." See page 81.

been plunged, and restored it to make it the fit dwelling place for the human race, which God had purposed to create.

"In spite of what seems the general tendency of modern thought, Scripture shows plainly enough that the "days" are literal days. (1) The terms "evening" and "morning" naturally convey this thought; these having reference to the light which had just been called forth . . . But a long period, divided into an "evening" and "morning" by the absence or presence of light, can hardly be contended for. (2) The "fruit tree bearing fruit" on the third day evidently implies the presence of man, or at least animals, without ages to intervene. The tender reference to man all through indeed is unmistakable. (3) Man himself is created on the sixth day, and on the seventh, the whole creation was pronounced very good, how long must he have lived in paradise unfallen, if the period-theory be true? or was it at the very end that he was brought into being? (*)

And now we are prepared to examine one of the wonders of God's revelation. As stated in the beginning of this chapter, the opening chapters of Genesis contain all the great Bible truths and doctrines in a nutshell. All the divinely revealed historical facts, the origin of all things and the beginning of human history, have a typical, a prophetic, a dispensational meaning. A volume of hundreds of pages might be written on the types and prophecies of these chapters and even such a volume would not exhaust them. That is where profane history, as written by man, differs from sacred history written by God. A philosopher may say, "The history of the world is the judgment of the world." He may invent other nice phrases; but that ends it. God's historical records from the beginning have a deeper, an inexhaustible meaning. They reveal Himself, His character, His attributes, and His eternal purposes in redemption.

The historical account of the first chapter in Genesis assumes tremendous importance when we discover in it not

*"The Numerical Bible," by F. W. Grant. Mr. Grant, as far as we know, was the first one who pointed out the typical meaning of the six days. The author is much indebted to him for these valuable suggestions.

merely creation, the restoration account of a ruined earth, but find foreshadowed God's redemption in it.

We said above that man by searching can discover, and has discovered, the geologic ages; but when it comes to redemption, man's research is unavailing. He cannot discover redemption for himself, nor can he redeem or save himself. Both, the knowledge of redemption, and redemption itself, are supernatural.

We can trace in this foundation chapter both *individual* redemption and God's plan of redemption throughout the different *ages* or *dispensations*. Undoubtedly the typical foreshadowing of redemption is one of the chief purposes God had in giving us through the inspired pen of Moses the detailed account of what may be called the re-birth of a ruined earth.

We shall very briefly consider these redemption types as found in this chapter. It was many years ago that the writer's attention was arrested in reading 2 Corinthians 4:6: "For God, who commanded the light to shine out of darkness hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." At once our thoughts turned to the first word which God had spoken: "Let there be light." The same voice also speaks to man individually and shines into the darkness of human hearts. We realized that there must be an analogy between creation and our individual redemption. The same God who in creation manifests His power of bringing a ruined creation out of the place of death and judgment into life, has indeed manifested the same power in the realm of redemption in bringing man out of death into life. The story of our individual redemption can be easily traced in the restoration work of the six days.

The original earth was plunged into death and judgment through the great being whose habitation it was, Lucifer, the son of the morning. And when man had been put here as lord and master of the restored earth, through the influence of the first great rebel, the old serpent, the devil, man became a sinner. Death and judgment followed. The earth as

seen in the second verse of the Bible, covered by water, the type of death, in chaos and darkness, the earth without a heaven, illustrates man's condition as a sinner and describes the desperate helplessness in which man finds himself after his alienation from his Creator. Could this earth, covered by the dark waters of judgment and death, lift itself out of that condition? Could it rise gradually, and gradually produce life and restore itself? Impossible! Equally impossible is it for man to bring himself by his own efforts out of the ruin, out of the darkness, out of the death into which sin has dragged him. The Creator had to speak and do it for a ruined creation; the Creator only can be man's Redeemer.

And here is the fact, "The Spirit of God moved upon the face of the waters." The word "moved" should be translated "brooding" (like the mother-bird). The Spirit of Life and Power was waiting for the Word of God to speak and then after that to carry out God's eternal purpose. Then the Word of God came. The Word spoke,—*"Let there be light; and there was light."* The Word and the Spirit began their great work; through them God acted and demonstrated His power. The re-birth of a ruined creation is brought about by the Word and the Spirit. When our Lord said to Nicodemus, "born of the water and the Spirit," He speaks of our individual re-birth. The water typifies the Word, that incorruptible seed. Then the light shines in through Him who is the Light and darkness disappears; and this is accomplished by His Spirit.

Without following these things in their more minute application, precious though it would be, we show in a few brief words how the six work days foreshadow our individual redemption. The *second* day brings a separation, which follows spiritually, when the light has shone in. Waters separated from waters and heaven appears. Of great interest is the *third* day. For the first time in Scripture this day is revealed as the day of resurrection; the submerged earth rises out of the dark waters of death. At the appointed time He, who is the Life and the Light, came to die the sinner's death; He was buried and rose again on the third

day according to the Scriptures. And we are "risen with Christ." But there is more said about that third day of resurrection. The earth which came out of the waters brought forth life in the form of vegetation, grass, herb bearing seed, and fruit tree after its kind bearing fruit. It is only as we are born again in Christ, having died with Christ and risen with Christ, that we can bear fruit unto God.

And here is progressiveness, grass, herbs and fruit tree bearing fruit. But such fertility is impossible in the state of death in which man is by nature; it is as "risen with Christ," on resurrection ground, that this becomes possible.

The *fourth* day brings us into the heavenlies. And this stands for the truth that in God's redemption plan we are not only risen with Christ but "seated together in heavenly places in Christ Jesus," as is so fully revealed in the great Epistle of our redemption, the Epistle to the Ephesians. The *fifth* day takes us to the waters again. They have the same meaning as before, the meaning of evil and sin. But life is now revealed in another form. The living creatures come out of the midst of these waters. It may well be linked with the evil which one who is risen with Christ, and seated in Him has to face in a world of evil, which tests the soul. Tribulations upon tribulations; yet while they test the soul they work patience, and patience, experience; and experience, hope, the hope that maketh not ashamed (Rom. 5:3-5). And the *sixth* day brings into blessed sight the believer's hope. The first man, Adam, was created in His image. That image was lost through sin. Another One appeared on earth, the second Man, none other than the Lord from heaven. Through His blessed work as Redeemer, lost man is saved by grace, and is through Him not restored to Adam's unfallen condition and the lost inheritance, but man redeemed is identified with the second Man, the Son of God, to share His image and His inheritance of glory. Redemption's goal is "to be conformed to the image of His Son" (Rom. 8:29) and to share His inheritance as a joint heir with Himself. The *seventh* day is that eternal rest and glory which every redeemed sinner will enter into, the great promised *Sabbatismos*, promised to His people

(Heb. 4:9). Thus briefly sketched the six days with the seventh reveal typically God's redemption.

But there is more than that. In that great revelation in the first chapter of the Hebrew Epistle we read, "By whom He made the worlds" (Heb. 1:2). The One by whom God made the worlds is His Son. From the first chapter of the Gospel of John and the first chapter of Colossians we learn that all creation was called into existence by and for the Son of God. He who is the "eternal Word," very God, of Him we read, "All things were made by Him; and without Him was not anything made that was made" (John 1:3; Col. 1:15-16). But the word "worlds" in the first chapter of Hebrews does not mean the physical worlds. The Greek word used is not *kosmos*, but *aion* in the plural, the *ages*. God in carrying out His great redemption program has scheduled different ages, or dispensations, till His eternal purpose is reached. These ages are all planned in His Son. The Old Testament may be called the age of *preparation*. In prophecy, history and in type God reveals in the entire Old Testament in a progressive way the Person and Work of the Redeemer, announces His coming, His work on earth, His suffering and His glory. The New Testament should be called the age of *participation*. God heralds in the Gospel of His Son the salvation made possible through the sacrificial death of His Son, and all who accept become participants of life and glory, the life and glory of His Son. When God's purpose in our age, which began with the coming of the Holy Spirit on the day of Pentecost, is accomplished two other ages follow, which we may call the ages of *consummation*—the first being the millennial age and the last, when time ceases to be, the *eternal age*. These future ages are revealed in 1 Corinthians 15:23-28: "But every man in his own order: Christ the first fruits; afterward they that are Christ's at His coming (for His saints). Then cometh the end, when He shall have delivered up the kingdom to God, even the Father; when He shall have put down all rule and all authority and power. For He must reign (in the millennial kingdom), till He hath put all enemies under His feet. The last enemy that shall be destroyed is death.

For He hath put all things under His feet. But when He saith all things are put under Him, it is manifest that He is excepted, who did put all things under Him. And when all things shall be subdued unto Him, then shall the Son also Himself be subject unto Him that put all things under Him, that God may be all in all" (The eternal age).

But the ages or dispensations, are revealed in detail in the six days' work and can be traced in the Word of God. We do this now very briefly. The primitive earth in its original condition, with its subsequent fall into chaos and ruin, is typical of man's original state and his fall. Then comes the *first day* and the light appears. It is typical of the age before the flood, when the first ray of light through the promise (Gen. 3:15) bursts forth. But it became an age of lust and violence and ended with the judgment by water. We shall trace this first age in its typical and prophetic meaning in the greater part of this volume. The *second day* which brought the divisions of the waters, the day on which heaven appears (the heaven which surrounds our earth), the heaven which is to rule, points to the time after the flood when human government was established. The *third day* with the earth appearing out of the waters is a forecast of the age when God called Abraham, and a people is separated from the Gentile nations (so frequently typified by the waters and the sea). In connection with the offspring of Abraham, the people Israel, God revealed Himself many times as the God of resurrection. Israel as separated from the Gentile nations was to bring fruit, only partly yielded, but will be realized in that day of their fulness and reception, which Paul terms "life from the dead" (Rom. 11:15).

The *fourth day* typifies our own Christian dispensation. Christ is the Sun; the moon is the type of the Church; the stars typify the heavenly seed.

The *fifth day*, as stated before, brings us back to the dark waters of evil, sin and judgment. And so at the close of our dispensation comes a brief period of lawlessness, when the waters will overflow. It is the time predicted by our Lord, "upon the earth distress of nations, with perplexity; the sea and the waves roaring (the uprising of nation against na-

tion); men's hearts failing them for fear, and for looking after those things which are coming on the earth."

But the fifth day ends and the *sixth day* begins. Adam is created. As previously mentioned, the first man is the figure of another Man, the image of the One to come (Rom. 5:14). All things were put under the feet of that first man; he lost it all through sin. It is regained by the second Man, under whose feet all things will be put (Psa. 8; Heb. 2:7, 8). The first man received a helpmeet, the woman, bone of his bone and flesh of His flesh, his bride as well, to share with him the dominion over the earth. She is the type of the Church, bone of His bone, flesh of His flesh and His bride to rule and reign with Him over the earth. Then the earth will bring forth her great and marvellous increase, typically pointing to Israel's coming fruitfulness, as it is written, "Israel shall bud and blossom and shall fill the face of the earth with fruit".

And each age has an evening and a morning which follows; there is a *sunset* for every age followed by the dawn and morning of another, a *sunrise*. The first great age ended in an evening followed by a dark night, till the sun burst forth after that night of judgment and the rainbow, the sign of covenant and herald of a new day, appeared. The Jewish age had its sunset, an evening of darkness, a night of woe. Another age followed, our own; it is evening now and "the night cometh". But it will be followed by a glorious sunrise, when the Sun, Christ our Lord, will burst forth in all His glory, the millennial age which will then be ushered in. Christ will reign but here too there will be an evening, tersely described in Revelation 20:7-10. Then comes the new heaven and the new earth, the eternal age begins. No evening then; no night which follows, for time will be no more, and will no longer be reckoned.

And so we turn to that first age, the age before the flood. We shall examine its characteristics and especially its sunset, to compare it with our age and its sunset, the approaching night with its terrors, and the promised sunrise of the age to come.

**THE TESTIMONY OF CHRIST
CONCERNING THE AGE
BEFORE THE FLOOD**

CHAPTER II

The Testimony of Christ Concerning the Age before the Flood

Twice in the Gospels we find a direct testimony of our Lord Jesus Christ to Noah and the flood. The first is recorded in the Gospel of Matthew, in that last great discourse spoken to His disciples from the Olivet Mountain, on account of which it has been called, the Olivet Discourse. "But as the days of Noe were, so shall also the coming of the Son of Man be. For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe entered the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of Man be. Then two shall be in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left" (Matt. 24:27-41). Nearly the same words are recorded by Luke. "And as it was in the days of Noe, so shall it be also in the days of the Son of Man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered the ark, and the flood came, and destroyed them all" (Luke 17:26-28).

Our Lord bears in these simple words an indisputable testimony to the historicity of the Genesis record of the first age and its catastrophic end. He bears witness to the fact that Noah is a historical person; He confirms the story of the ark and that Noah entered the ark; He describes the flood which came and took them all away. Furthermore He uses the termination of that first age as a type of the end of another age, which will bring "the coming of the Son of Man." With the latter we shall be occupied in succeeding chapters.

It is a well-known fact that the destructive school of criticism and its legitimate offspring—modernism—brands as mythical the entire Genesis account of that age as recorded in chapters 4-8, the story of Noah and the ark, and the universal flood, which covered the earth. It classes the

divine record as legendary folk-lore such as is found among other nations. It denies the Mosaic authorship of the whole account, claims that it was pieced together from different sources and only completed many centuries after Moses had lived. The flood account and the age which preceded, according to these men, is filled with many discrepancies. The greater part is impossible and unbelievable. We quote from one of the modernistic Bible Dictionaries widely used.

"That the early Hebrews derived the story from Babylonia, and not *vice versa*, may be considered a practical certainty. While Babylonia from the days of the Patriarchs was highly advanced in civilization, the Jews, even far down into their history, were comparatively simple and far less civilized even than the Canaanitish tribes, who themselves derived their culture from Babylon. The Babylonian language and script had already become naturalized in Palestine, and been made as the Tel elAmarna tablets show, the official means of communication between the Babylonian court and the various Canaanitish tribes. But there was more than one channel by which a popular story of Babylonia might become part of Jewish folk-lore. At the same time the variations in the story suggest that it is likely to have passed through many mouths before it reached its Bible form."*

This is the assertion prominent in the modernistic-rationalistic literature, in many commentaries and Bible dictionaries, that whoever wrote the opening chapters of Genesis received the information from ancient Babylonian or Sumerian traditions. It is not our purpose to enter into a lengthy discussion about the questions raised by the enemies of the Bible, nor can we give, though interesting it would be, the long story of the archeological discovery of the records of the past, the cuneiform tablets and cones, and their decipherments upon which the assumption is based that our Genesis record is derived from these unreliable traditional sources. The reader will find at the close of this volume a

*Hastings' "Bible Dictionary," Vol. II, pages 16-22.

brief bibliography which will assist him to gain fuller knowledge through source books.

Yet in order to make ourselves understood we must give briefly some of the non-Biblical information of the age before Noah, Noah's experience and the flood commonly called the deluge—we mean the records which have been unearthed in that part of our globe, which must have been the cradle of humanity. For a long time the only knowledge scholars had found were fragments of the work of Berosus, the historian. Berosus was an Egyptian priest who lived in the third century before Christ; he was contemporary with Alexander the Great and wrote a history of Babylonia. The history he wrote is lost, but fragments of his work are embodied in the works of a number of later writers which state that Berosus gave information that the Babylonians possessed many traditions about creation, the times before the flood, the disastrous flood, and many other facts given in the book of Genesis. He quoted these traditions. Later Greek historians preserved the account of the flood as Berosus described it in his history.

According to him the great flood came when Xisuthrus was the tenth king of Babylon. Xisuthrus evidently stands for Noah. The god Cronus had appeared to him and warned him that the entire race would be destroyed by a flood. He told him to build a ship for himself and his relatives, to store the ship with meat and drink and to bring fowls and quadrupeds into the ship. He obeyed and constructed the ship, the length of which was five furlongs and the breadth of it two furlongs. Then he embarked. And when the flood was getting less, Xisuthrus released some birds. But as they could not find anything to eat they returned to the ship. A few days later he let out some other birds. They returned having clay attached to their feet. The third time he sent forth birds, but they did not return to the ship. Then he drove the ship to a mountain and stepped ashore with his wife, his daughter and the captain of the ship. He erected an altar and brought sacrifices to the gods. Then suddenly Xisuthrus disappeared. A voice then spoke from

the air that Xisuthrus would dwell with the gods and that his wife and daughter and the captain of the ship would receive the same distinction.

One also may surmise that the Greek historian Nicolaus of Damascus, who lived at the time of Augustus and Herod the Great, a friend of both, must have based some of his statements upon the history of Berosus. Here are the words of this Greek historian:

"There is in Armenia a great mountain called Baris, to which, as the story goes, many people fled for refuge when the flood came and were saved; they say that a certain man, floating in an ark, grounded on the summit, and that remains of the timber were preserved for a long time. The man may have been he who was recorded by Moses, the legislator of the Jews".

A number of years ago the University of Pennsylvania conducted excavations at Nippur. Professor H. V. Hilprecht discovered a small piece of clay with inscriptions, mentioning the flood. Professor Hilprecht fixed the date around the year 2100 B.C. The clay fragment states that a god announced that there would be a great flood which would sweep away all mankind. The person who received this message was warned to build a ship to save his life and the life of the beasts on earth.

The Sumerians, who were a non-Semitic people, also had their traditions. Professor C. Leonard Wooley, in his "The Sumerians," gives the following information:

"About 2000 B.C., after the fall of the third dynasty of Ur, Sumerian scribes took it in hand to record the glories of the great days that had passed away. They must have had at their disposal a mass of documentary evidence, and from this they compiled on the one hand the political history and on the other the religious traditions of the land. Their histories have perished, or survived only in excerpts embodied in Babylonian chronicles of much later date, but there do remain contemporary copies of the schematic list of kings which they drew up as their framework of their narrative and, for the earliest part, a version made by the priest

Berosus.”* Among these lists of kings, we find first the names of ten kings, who supposedly reigned on earth before the flood. Their names and the names of their capital cities are given, with wild statements as to the thousands of years each reigned.

Great discoveries were made in the nineteenth century. Sir Henry Rawlinson, Layard, H. Rassam and others made their wonderful explorations in Mesopotamia. In excavating ancient Nineveh they laid bare the remains of a great library which belonged to King Ashurbanipal (668-626 B.C.). The sun of the great Assyrian empire was about to set. But this king seems to have had a great ambition in collecting ancient traditions and literature and established a magnificent library. That library did not consist of books, nor did they use skins (vellum), or papyrus leaves. They used in those remote years soft clay, inscribed it with the characters of their language, consisting of wedges placed in different ways, the cuneiform language. These tablets were made solid by baking and then preserved, as we preserve our printed books in our libraries. Before us on our study table we have one of these earliest literary productions of the race, a clay cone covered with cuneiform records, dating back to the reign of a Babylonian king (Libit Ishtar) 2100 B.C.

The library of Ashurbanipal and the information it gives was evidently taken from ancient Babylonian originals. These valuable finds were mostly sent to the British Museum in London. And there over 60 years ago Mr. George Smith, employed in that great institution, laboriously gathered up the many clay fragments, pieced them together and made the great discovery of what has been termed the *Chaldean Genesis*. It is known as the epic of Gilgamesh in twelve sections; the eleventh contains the Babylonian flood account. Noah appears in that account as “Ut-napishtim” (according to others “Pir-napishtim”).

We must give our readers a few extracts from these Baby-

*“The Sumerians,” pages 20-28.

lonian records to show the great difference between the Bible and the distorted and often contradictory traditional Babylonian traditions.

"Pirnapishtim said also to him, to Gilgamesh:

Let me tell thee, Gilgamesh, the account of my preservation,
And let me tell thee, even thee, the decision of the gods.

Shurippak, the city which thou knowest,

Lies (upon the bank) of the Euphrates.

That city was old, and the gods within it.

The great gods decided in their hearts to make a flood.

There was their father Anu,

Their counsellor, the warrior Ellila,

Their throne-bearer, Ninip,

Their leader, En-nugi.

Nin-igi-sazaga, the god Ae, communed with them, and

Repeated their command to the earth:

Earth, earth! Town, town!

O earth hear, and town understand!

Surippakite, son of Umbara-Tutu,

Destroy the house, build a ship.

Leave what thou hast, see to thy life,

Destroy the hostile and save thy life,

Take up the seed of life, all of it, into the midst of the ship."

A paragraph describing the entering into the ark.

"All I possessed I transferred thereto

All I possessed I transferred thereto, silver,

All I possessed I transferred thereto, gold;

All I possessed I transferred thereto, the seed of life, the whole

I caused to go up into the ship. All my family and relatives,

The beasts of the field, the animals of the field,

The sons of the artificers—all of them I sent up.

The god Shamash appointed the time—"

"I entered into the midst of the ship, and shut my door.

For the guiding of the ship, to Buzur-Urgala, the pilot,

I gave the great house with its goods.

At the appearance of dawn in the morning,

There arose from the foundation of heaven a dark cloud;

Rimmon thundered in the midst of it, and

Nebo and Sharru went in front

Then went the throne-bearers over mountain and plain."

"Six days and nights

The wind blew, the deluge and the flood overwhelmed the land.

The seventh day, when it came, the storm ceased, the raging flood,
Which had contended like a whirlwind,

Quieted, the sea shrank back, and the evil wind and the deluge ended.

I noticed the sea making a noise,

And all mankind had turned to corruption."

"The seventh day when it came

I sent forth a dove, and it left,

The dove went, it turned about,

But there was no resting place, and it returned.

I sent forth a swallow, and it left,

The swallow went, it turned about,

But there was no resting place, and it returned.

I sent forth a raven, and it left,

The raven went, the rushing of the waters it saw,

It ate, it waded, it croaked, it did not return.

I sent forth the animals to the four winds, I poured out a libation.

I made an offering on the peak of the mountain,

Seven and seven I set incense vases there,

In their depths I poured, cane, cedar, and rosewood.

The gods smelled a savour,

The gods smelled a sweet savour,

The gods gathered like flies over the sacrificer."*

If we were to quote more, we would waste our space, for much is so incoherent that even the scholars of the critical school do not know what it means. But as stated before, the destructive school of Bible criticism with all rationalists of past generations, and all shades of infidels today, claim that if Moses had anything to do with the production of the book of Genesis he got his light from these Babylonian and Sumerian traditions. But many deny that Moses wrote the first book of the Pentateuch. Genesis, they claim, is of a composite authorship. Centuries later other men, having probably access to the Babylonian traditions, as preserved in cuneiform inscriptions, edited and revised what others had written. The same men deny the universality of the flood. They say if anything like this happened in the cradle

*"The Old Testament in the Light of the Assyrian and Babylonian Records," pages 102, etc.

territory of the race it was nothing but a local affair, a great inundation which happens from year to year, when the Euphrates overflows. And with this goes another denial. We quote again from "Hastings Bible Dictionary":

"The diversity of the human race and of language alike makes it extremely improbable that men were derived from a *single pair*, and this, together with what we know of the early civilization of man, makes it impossible that a universal flood should have occurred within at least many centuries of the time assigned by Biblical chronology. The early relics of primitive man found in caves, ancient graves, etc., all over the world, point to an unbroken succession of human beings, their advance in civilization developing by gradual stages, and the whole extending over many thousands of years."*

And so the divine record that man sprang from one pair, man created in the image of God, is brazenly dismissed. The great man of God, filled with the Spirit of God, standing nineteen hundred years ago on Mars hill in Athens, must have been, in the light of the boasting modernistic infidelity, an ignoramus, or a deluded fanatic, when he declared—"God that made the world and all things therein . . . hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation" (Acts 17:26). According to Hastings, Canon Driver, Davidson, Darwin and hundreds of others, the primordial protoplasm, that cunning invention of the devil, was at work on our globe, and produced hundreds of thousands of years ago step by step beings, which finally culminated everywhere in beasts with tails and when they dropped their tails they became the progenitors of different races. Believe it or not! And so they argue without any proof whatever that the extermination of the entire race, except Noah and his house, as recorded in the Bible, did not take place.

All rests on the assumption that our earth in its present

*Hastings' "Bible Dictionary," Vol. II, page 17.

condition is hundreds of thousands of years old, and that the human race existed on earth, every part of it, and in the isles of the sea tens of thousands of years before the time of Noah. According to the divine revelation the origin of the different nations dates from *after* the flood. As it was after the flood, they all had one language, so it must have been before the flood.

One of the outstanding philologists, the late Max Mueller of England, has given definite proof that there was an original language, and all the modern languages and dialects sprang from that universal language. We do not believe that the entire world was then thickly populated in every continent. The race was called in existence somewhere in Central Asia. About sixteen hundred and fifty years cover the period of time, or age, from Adam after his fall to Noah and the flood. The divine record states that men began to multiply on the face of the earth, but there is nothing to show that they wandered away from the territory which is the theatre of that first age. As after the flood they kept together, so they were together before the flood. If such was not the case how could they have heard for one hundred and twenty years the warning voice of Noah of the coming judgment? "By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of righteousness which is by faith" (Heb. 11:7).

We must not overlook the most important fact. The flood as a great catastrophe is the traditional inheritance of scores of nations. There is hardly a nation which does not possess some knowledge of it. It is found in the ancient literature of *Greece*. Deucalion, the son of Prometheus, takes the place of Noah in Greek mythology. The story of the flood is prominent in the traditions of *India*, in the *Satapatha Brahmana*. Numerous versions have been discovered among different Indian tribes. For instance a small Dravidian tribe in the Central provinces of India has a very curious story of a great flood. We find similar stories in Eastern Asia, in *Burma* and *Cochin China*. A primitive aboriginal

tribe of the *Malay Peninsula* possesses these traditions. It is found throughout *China*, in *Japan*, in the *Indian Archipelago*, in *Sumatra*, *Borneo*, *Celebes*, the *Andaman Islands*. Even in *Australia*, in *New Guinea* and *Melanesia*, in *Polynesia* and *Micronesia*, the *Leeward Islands* of the Tahitian group, among the Maoris in *New Zealand* and many others, the distorted accounts of a great flood have been preserved. Turning to *South America* we find the flood legends almost everywhere, among the natives of *Brazil*, *Peru*, *Ecuador*, *Chili*, *British Guiana*, and elsewhere among scores of Indian tribes. The same traditions are found throughout *Central America* and also among different native tribes in *Mexico*. On our own continent they are not lacking. The *Papagos*, the *Pimas*, the *Navahoes* and scores of North American tribes of Indians, including the far Northern *Eskimos* and the tribes of *Greenland*, all know from traditions about the great flood. It is said that in *Africa* but few of these traditions exist.

That strange wandering people, the *Gypsies* have amongst them the ancient belief of that flood. We must state, however, that many of these legends of the different nations and tribes are so distorted that one can hardly discover anything which resembles the Biblical record, while many others give strong evidence that they are echoes of the account in *Genesis*. But all agree that there was a great flood in the beginning of history. How can this world-wide diffusion of the flood traditions be explained?

How did it originate? We do not give the attempted explanation by rationalistic and the school of destructive criticism.*

The universality of the flood traditions establish two facts denied by all who reject the historical account written by *Moses*.

(1) *They prove that the race came into existence, as the Bible teaches, by one pair.* This is not accepted in the camp of infidelity. They deny that humanity originates in the way

*See *Frazer*, "Folk Lore in Old Testament."

taught by the Word of God. Evolution for hundreds of thousands of years was at work over the entire face of the earth and finally produced different races of human beings. The denial of the Bible revelation that there was a first man, Adam, the progenitor of the human race, demands some such belief as stated in the preceding sentence. But if this were the case and in the Far East the Mongolians sprang from some other man, and the Southsea Islanders sprang into existence from still another, etc., how could it be explained that all these nations and tribes possess these traditions of a catastrophe which happened in the remotest past and in another part of the world? The flood traditions prove the unity of the human race, which sprang from one pair and not from an uncertain number of beings, the result of physical evolution.

(2) *These world-wide traditions also prove that the flood was not an insignificant local affair, but that it was a catastrophe which envolved the entire globe.* According to modernism, and even others who are not tainted with it, the flood as recorded by Moses was a minor disaster, one of the regular inundations, the result of too much rain, like the floods which periodically occur on our North American continent. But how could such a minor affair, which had a repetition year after year, live on in the traditional beliefs of so many nations? Many of these traditions confirm the Bible statements that the flood was universal and only a few were saved. The Bible teaches that the flood as a judgment from God covered the entire earth, even the highest mountains. The traditions of the nations confirm this. But what is the origin of this remarkable traditional belief found almost everywhere? According to the Bible the three sons of Noah, Shem, Ham and Japheth, became the progenitors of the different nations, for it is written "these are the three sons of Noah, and of them was the whole earth overspread" (Gen. 9:19). The tenth chapter of the same book gives us the generations of these three sons and their offspring after the flood. Some leading ethnologists and anthropologists have found this remarkable chapter, giving the origin of these ancient nations, historically correct.

Surely these three sons of Noah knew all about the flood and what had happened; they were eye-witnesses of it all. We do not know if they used clay tablets to pass on the knowledge of it to their children and children's children. But orally the knowledge was passed on from generation to generation. When finally their dispersion took place with the confusion of tongues and they settled in different parts of the world, these traditions survived, though they became more and more distorted.

This is the truly Biblical answer to the question as to the origin of the universal beliefs in a flood disaster. It is logical and reasonable.

Perhaps some of our readers desire information as to the testimony of the science of geology. To enter into this is not quite possible in a volume of this size. There are arguments advanced by geologists which seem to disprove that the flood covered the entire earth; there are also many arguments advanced by other geologists which prove that the whole earth experienced such a catastrophe. No science, be it astronomy, geology or biology, possesses finality. Let geologists continue to search, and finally geology will have to bow before the infallible records of God's holy Word. Those who accept the Bible as the revelation of God to man believe that His Word is true from the beginning, and accept it as the truth, though reason may not be able to explain it all, which certainly does not mean that it is unreasonable.

The unbelief of those who reject the Bible as the supernatural revelation of God, as to the opening chapters of Genesis, more particularly the flood record, find their creed in the following statement in the Bible Dictionary of modernism. "That the writers and compilers of Genesis sincerely believed the story (of Noah's age, the flood, etc.) we need have no doubt, but in the light of scientific and historical criticism it must be frankly recognized as one of those *many stories or legends which are found in the folk-lore and early literature of all peoples*".* The "Standard Bible Dictionary"

*Hastings' "Bible Dictionary," Vol. II, page 17.

is a little more guarded, but it amounts to the same thing. "The story of such a flood can neither be verified nor disproved historically, and consequently its value must lie in the moral and spiritual lessons it designs to teach".* These are the words of a man who squats on a fence, a middle of the roader, just as dangerous as the avowed infidel.

Let us retrace our steps. In the beginning of this chapter we quoted words concerning Noah and the flood. They were spoken by the greatest scholar, in possession of the highest knowledge; One who knows history and its mysteries from the beginning; One who never erred, perfect in knowledge, wisdom personified, Who never needed to say "I was mistaken"—*the Lord Jesus Christ*.

It is a striking fact that in our examination of many critical books, written in English and German by different scholars who claim to be Christians, we did not find a single one who even mentioned the words and testimony of our Lord as to Noah, the days of Noah and the judgment by water, the flood. It is a sad thing to write, yet it is the truth, the testimony of our Lord, Who said, "I am the Truth," does not amount to very much with these men. If we were to approach a professor of a modernistic theological institution, college or university, and after we listened to his infidel assertions, the denial that Noah ever existed, that the whole story is fabricated folk-lore, and asked him about the testimony of Christ—what answer would we receive?

Something like this:—"You must remember, when Jesus of Nazareth lived, he and his contemporaries knew not half as much as we know. He was certainly a great teacher, but he had no access to the sources as we have, nor did He know the world and its population as we know it today; He was ignorant of certain things which we know. If He had been acquainted with our scientific discoveries and research in the annals of history, He would not have accepted the myth of the deluge!"

But if we insisted on our faith in Him as the infallible Son

*"Standard Bible Dictionary," page 263.

of God, the same professor would have given us another explanation. Listen to him!—"Well, if He knew better, as you say and believe, He probably did not want to say anything against the flood and the Mosaic record. He knew that all the great rabbis in Israel firmly believed that story. To contradict them would arouse their antagonism and lay Him open to their charge of not believing Moses' writings. Therefore He spoke as He did about Noah and the flood, though He knew better." The first explanation of the modernist is an insult to our Lord; the second, a blasphemous injury.

The final authority as to Noah's age, the historicity of the flood as recorded in Genesis, is the Lord Jesus Christ. If there were no other evidence of this event and we possessed only the few words spoken by our blessed Lord, His simple words would be sufficient to confirm that event beyond the shadow of a doubt.

And equally true are the words which came from His holy lips, words so pregnant with meaning for our own times: "As it was in the days of Noah, so shall it be when the Son of Man cometh."

THAT FIRST AGE AND ITS DEVELOPMENT

CHAPTER III

That First Age and Its Development

The Bible knows nothing of the human race existing as "half-apes," developed from some "primate," the beast which worked itself up from an indefinable slime-pit of protoplasm, which called itself into existence. Nor do we find in the Word of God records that the human race began its existence in cave dwellings where man manifested his self-begotten instinct of art by executing rude drawings, where he uttered his first animal grunts which thousands of years later developed themselves into real human speech with fine and intricate grammatical distinctions. It is true the Bible shows man in a state of degradation, reveals his beastly character, makes known the awful things man, dragged below the beast, is capable of doing. But nowhere is the slightest hint given that the human race came out of a beastly ancestry and has for many thousands of years gradually lifted itself into what the race is today.

The dignity and glory of the human race, according to divine revelation, is made known to us in the following words.

"And God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in His own image, in the image of God created He him; male and female created He them (Gen. 1:26, 27).

Thousands, in the pride of their natural heart, the pride of their supposed superior scholarship, or so-called scientific achievements, sneer at these sublime words. Let them sneer! We, and millions of sane, well balanced and educated members of the race, prefer to believe these glorious words and acknowledge man as the direct creation of God, His offspring, than to accept the inglorious, degrading invention that man sprang from monkeydom. Nor has any branch of science given positive evidence that the Bible revelation

of man's origin is not trustworthy. The gulf between the highest developed beasts and the lowest human beings in densest ignorance and moral degradation remains unbridged, nor will it ever be spanned.

Where stood the cradle of the human race? Ethnologists have failed to find an answer to this interesting question. We could fill many pages with the suggestions, the assertions, cocksure and wild beliefs, as to the location of the garden of Eden. The strangest theory we have ever seen came many years ago from the pen of the Methodist Bishop, Dr. Warren, who claimed that the garden of Eden existed on the North Pole. But why should there be any guessing about this question? The Biblical account is most definite about the cradle of the race. In Genesis 2:14 two rivers are mentioned as boundaries of the garden of Eden. "And the name of the third river is Hiddekel; that is which goeth towards the East of Assyria. And the fourth river is Euphrates." Hiddekel comes from the Assyrian *Idiklat* or *diklat* and is known in the ancient Persian as *tigra* (Greek—*tigrois*). All scholars are agreed that Hiddekel is the river Tigris. It rises close to the source of the Euphrates, so frequently mentioned in the Bible. While we are not able to locate the exact place of Eden, it is certain that it must have been in the vicinity of these rivers. But there is another reason why the cradle of the race must have been there. That is, a *high* order of civilization first developed in that region. Egypt likewise had a striking and interesting civilization of the highest grade, but it is still a question whether the Egyptian civilization was not derived from Central Asia, from the civilization which existed in the beginning in Mesopotamia.

During these latter times of our age a really wonderful hand-maid to our faith in the Bible has arisen. This hand-maid has already silenced a mass of infidel assertions, and if this hand-maid continues in her blessed work she will produce the mightiest vindication of the Bible known to man. That hand-maid is *Archeology*. The excavations and explorations in the cradle land of our race on the sites of

Babylonia, Assyria, and the territory of the Sumerians have revealed a marvellous civilization. The fact is, the more they dig in the debris of that remote age, the more astonishing become the evidences that there existed thousands of years ago a great civilization. They have not unearthed cave dwellers, or the primitive works of half-apes, nor scribblings expressing the animal sounds of cavemen. Once infidels asserted that writing was unknown even as recently as the time of Moses. But the cuneiform records dating back 5,000 and more years silence this assertion. Nor should we forget that the writers of those records, Sumerians, Assyrians, and others, possessed a language of culture capable of the finest expressions and distinctions.

Some years ago the joint archeological expeditions of the University of Pennsylvania and the British Museum under the direction of Professor C. Leonard Wooley unearthed a cemetery in Ur of Chaldea. They claim that the cemetery, or death-pit, dated back 5,000 years. They brought to light forty-five victims sacrificed according to the ancient Sumerian burial rites and surrounded by an array of wealth, including a pair of statues described as "two of the most remarkable objects of antiquity that Sumeria had produced." The report says "in the King's grave last year we found the bodies of nine court ladies wearing head-dresses of gold and semi-precious stones. Gold hair-ribbons, wreaths of gold leaves and flowers, inlaid pendants, great lunate earrings, silver combs with flowers of colored inlay, pins of silver and gold, necklaces of gold and lapis lazuli, row upon row—all these conspired to form an amazing display. In one corner there lay, folded up on the top of the bodies, a sort of canopy whose ridgepole was decorated with bands of gold and colored mosaic over silver. The uprights were of silver, with copper heads, in the form of spear-points of gold, while shell rings held up the hangings."

Then comes the description of a number of harps. Here is the description of one of them. "The body of it was made of silver and shaped rather like a boat, with a high stern to form the back upright. The front part was supported by a

silver statue of a stag nearly two feet high, the stag's front feet resting in the crook of the stem of a copper plant, whose arrowlike leaves rise on each side to the level of the animal's horns." Since then the explorer's spade has reached the silt left by the flood and new and still more startling discoveries are at hand. This is an indisputable fact that ancient Babylonia and Assyria possessed a great civilization in which commerce and law were well regulated and in which art and literature flourished (*). But this civilization only a *few* centuries after the flood, demands a similar civilization *before* the flood swept over the earth and ended that age.

We turn now to the brief record of that age as found in the Bible. It began with Adam and his wife leaving the presence of God, and its end arrived when Noah lived and the flood came. As the writer has given in two previous works the story of man's fall and the sinister being who brought it about, the author of sin and death, we do not repeat these facts here.

The man and the woman in their state of innocence, un-fallen, made a little lower than the great beings, the angels, the tenants of the heavens, had received from their Creator the earth as their dominion. Often the question is asked what would have happened if the first man and the woman had not transgressed. If we attempted to answer this question, it would be mere speculation; so it is better to say—we do not know. Before his fall the first man revealed his fitness as lord over creation, for he possessed intelligence; he could find names for all the creatures of God which God brought before him (Gen. 2:19, 20). We see him in fellowship with his Creator. One cannot escape the conclusion of God's own delight when He brought the animal creation before Adam "to see what he would call them." But what

*To those interested in a deeper study of that great civilization we recommend the following source book, "The Civilization of Babylonia and Assyria, its remains, language, history, religion, commerce, law, art and literature" by Dr. Morris Jastrow, Jr. Over 500 pages with many illustrations. Our copy is dated 1915, published by J. B. Lippincott Co., Philadelphia and London.

a contrast after transgression had taken place! Sin in its evil trinity—the lust of the flesh, the lust of eyes, and the pride of life (Gen. 3:6) had been born. Their eyes were opened; they saw themselves naked. According to some it should be translated “they had become naked.” Some believe that they had a glorious garment which distinguished them as the offspring of God and which was suddenly, through sin, taken away. Feverishly they must have gathered the fig leaves to cover themselves. We pass by the simple typical meaning of all this, as it is so well known.

The voice of Jehovah God is heard walking in the garden. The Hebrew Targumim paraphrased this by saying “the Word of God walked in the garden.” But no longer did Adam and the woman with a conscience now, and guilty, rejoice to meet Him. Filled with fear they sought a hiding place among the trees of the garden; no longer did they desire His presence. Instead of seeking Him He must seek them. And in every age which follows down to our own age, it is not man seeking God, but God seeking man through Him the Son of God Who is seen in the garden of Eden as Jehovah, with His tender question “Adam, where art thou?”

But these events are so familiar to all Bible-believing Christians that we do not follow them in detail. The fact is established that, though man fell and sinned, though he was driven out from the presence of the Lord, he did not become suddenly a caveman, nor was he plunged into a beastly existence.

In spite of his fall Adam remained a being of intelligence. Jehovah God spoke to him. He understood the words of the Lord. He acted upon them.

And when Jehovah God spoke He did not pronounce the curse first of all upon the woman, the man, and creation. The sorrow to come, the ground cursed, the thorns and thistles, the sweat of the toiling brow are not God’s firsts. “Dust thou art, and unto dust shalt thou return”—is the last word spoken. A greater announcement preceded the mournful description of man’s future existence upon the

earth. God spoke in promise. He revealed His heart of love and tender mercy. He announced good news; He gave man a message of hope and ultimate victory. Jehovah God speaks for the first time in a great promise, of necessity prophetic. That first great message which embodies Jehovah's great plan of redemption can be traced in its marvellous expansion in the succeeding ages till finally He came, Jehovah manifested in the flesh.

"And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel" (Gen. 3:15). Two seeds are announced—the seed of the serpent and the seed of the woman. The enmity which began then, which is so prominent in history, which still continues, the author has more fully described in his "Conflict of the Ages."

We pass over much that might be said. Though this word was spoken in the beginning of human history, spoken by the Lord Himself, its end fulfillment has not yet been reached. The seed of the woman is He of Whom Paul wrote that, in the fullness of time, "God sent forth His Son, *made of a woman*"; the One Whom Isaiah announced that He should be born of *the Virgin*. Here for the first time in the Bible the supernatural birth of our Saviour-Lord is announced. The bruising of the heel of the seed of the woman is symbolical of the sufferings and the sacrificial death of our Lord "Who was wounded for our transgressions and bruised for our iniquities." This part has found its fulfillment when the Lord Jesus Christ, the Virgin-born Son of God, was on earth and died for our sins. But history still awaits the second part of this prophecy—the bruising of the serpent's head. Who will be the Serpent Bruiser, who ends the dominion and power of the mysterious enemy of God and man? Not the human race which is so helpless! Not society or an advancing civilization! Not even the Church of Jesus Christ! The Serpent Bruiser will be the One whose heel was bruised. The bruised heel will accomplish the defeat of the serpent and end the dominion of evil.

Each age ends with a manifestation of the mystery of iniquity; the sunset of each age brings with it the display of the power of evil in a supernatural way, attempting to hinder or make impossible God's revealed purposes in redemption.

The time which will bring the fulfillment of the unfulfilled part of the first great prophecy is the end of our own age. In subsequent chapters we shall deal with that enlightening and solemn statement which our Lord made when He linked the end of the first age with the end of our age "when the Son of Man cometh." Before the One Whose heel was bruised will crush the serpent's head, the seed of the serpent will appear for the final conflict in a person, the man of sin and the son of perdition, known in the Scriptures as the final, personal Antichrist. He will be Satan personified. Then the seed of the woman and the seed of the serpent meet and the old serpent, Satan, the Dragon, the Devil will be dethroned and Christ as King will receive His throne of glory. Then comes the blessed Sunrise of an age of victory and glory.

The first age, as we have seen, began with a great revelation, the message of hope, the first great announcement of the good news. So each other age begins with a message from God. That message must be believed and accepted, or disbelieved and rejected. Those who believe and accept are on the side of God, they belong to the seed of the woman. Those who reject are against God and His purpose and they constitute the serpent's seed.

Thus it was in that first age, and so it is in our own age. Jehovah God had spoken. What answer came from Adam's lips after he had heard that physical death should be the goal of his earthly existence? He and the woman were still in the garden, they were face to face with Jehovah-God. There is no record of weeping and lamenting over their fate, as sometimes poets have described it. The divine record, in a few words, states the fact that Adam re-named his wife. He had called her *Isha*—woman. (The Hebrew for man is "Iah".) But now he called her *Eve*. The Hebrew is

Chave, which means life. The last word which Adam heard from Jehovah's lips was the sentence of death. When Adam spoke, he speaks of life. With his God-given discernment he had grasped the meaning of the promise as to the seed of the woman. An illuminating ray of the Spirit of God must have enlightened his understanding. He learned the great meaning of that first great prophetic promise.

He had heard and believed. There was a wonderful response from Jehovah, not in words, but in a symbolical action. The Lord God provided for Adam and his wife coverings from skins and clothed them. There is nothing said what skins they were and where they came from. Hebrew tradition claims that Jehovah taught the first pair the way of approach to Himself by sacrifice. We doubt not that this must be correct. Death was executed for the first time by Jehovah Himself. His hand slew one of His creatures, perchance a lamb, blood was shed and through the death of an innocent creature, the needed covering was provided. Jehovah God answered in this way Adam's faith, as well as Eve's, by clothing them with the spoils of death. They received a covering, not self-made, but God provided, and as it came from Jehovah Himself it was sufficient in His holy presence. God did it all and they had nothing to do, but to accept. They were clothed with the garments of salvation and covered with the robe of righteousness. And the same Jehovah who, on the threshold of human history provided through the death of an animal the need of His lost and sinful creature, appeared on earth and through His own death, and the shedding of His blood made a way back to Himself, so that man forgiven and cleansed is restored to the fellowship with His creator, and finally is brought to a greater place than Eden ever was. Thus we see foreshadowed in the beginning of the first age the glorious Gospel, heralded throughout the world during our own age.

Were we to follow these interesting beginnings of history in detail, their typical and spiritual meaning, we would discover still greater wonders of divine revelation. All

foreshadowed future things and conditions in the succeeding ages. But as we shall be mostly occupied with the end of the first age, and the fast approaching end of our own age, we must refrain from a more complete exposition.

Eve expressed her faith in the divine promise of the seed when she named her first-born Cain, which means "acquisition." Evidently she looked upon him as being the promised seed. The second son born, Abel, means "vapor"—"vanity." Cain as the first, the elder, represents, as it is all through Scripture, the natural; the second represents that which is spiritual. The first one, Cain, is the seed of the serpent; Abel the second is the seed of the woman. Cain became a tiller of the ground, the ground which had been cursed; Abel was a keeper of sheep. Cain believed not; Abel believed. Both were worshippers. Cain was not an infidel; he did not deny the existence of God, yet he did not worship in an acceptable way. "He brought of the fruit of the ground an offering unto the Lord"; he felt the need of worship and a certain obligation to God as Creator. But instead of bringing a sacrifice, he presented the labor of his hands, the fruit of his toil. He tried to please God by his works, by what he had done in the cultivation of the ground; he did not remember that the ground was cursed. Abel "brought of the firstlings of his flock and the fat thereof." To secure the fat, an animal had to be slain; its blood was shed. Though Abel was not present when Jehovah-God clothed his parents with the skins, he heard it from their lips, as well as the words of promise. He exercised faith. "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts; and by it he being dead yet speaketh" (Heb. 11:4). "But unto Cain and his offering He had no respect." Then followed the evidence that Cain was the serpent's seed. "And Cain was very wroth, and his countenance fell." He did not heed Jehovah's words; he paid no attention to them. A conversation with his brother Abel took place and, when they were in the field, "Cain rose up against Abel his brother and

slew him." The Holy Spirit through the pen of John tells us that Cain was "of the wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous" (1 John 3:12). Our Lord describes the serpent as the murderer from the beginning and as the liar also. He instigated the murder of Abel, because he knew Abel believed and through faith was on the Lord's side. Then Cain, when Jehovah asked him, "Where is Abel thy brother?" became a liar. In the presence of the omniscient One he said, "I know not." A few verses describe this first great tragedy in human history, yet how full and rich are the typical applications. In Abel's death, the death of the good Shepherd, the Lord Jesus, is foreshadowed. As Abel, so was He hated without a cause by His brethren. He was slain out of envy. Abel's offering typifies Christ's offering. Cain is the type of the Jew. As Cain rejected Jehovah's provision and refused to approach Him with a sacrifice, so the Jews rejected Him who is the Lamb of God. In spite of all the foolish attempts to whitewash the Jews, it is still written, "They crucified the Lord of glory." The great Spirit-filled witness on the day of Pentecost, the Apostle Peter, charged them with this act (Acts 2:22, 23).

Like Cain, the Jews became wanderers away from the presence of the Lord. Jeremiah predicted their fate, "And I will deliver them to be removed into all the kingdoms of the earth for their hurt, to be a reproach and a proverb, a taunt and a curse, in all places whither I shall drive them" (Jer. 24:9). Our Lord in anticipation of His rejection, when they would deliver Him into the hands of the Gentiles, said, "And they shall fall by the edge of the sword, and shall be led away captive into all nations" (Luke 21:24). As it was with Cain, so it is with the Jews; His face is hidden from them. Every man's hand was against Cain. This also applies to the Jew. What Moses wrote in Deuteronomy has found its literal fulfillment throughout this age. "And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest; but the Lord shall give thee there a

trembling heart, and failing of eyes, and sorrow of mind" (Deut. 28:65). Cain feared for his life—"I shall be a fugitive and a vagabond in the earth; and it shall come to pass that every one that findeth me shall slay me." And so it is true of the Jew—"And thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life" (Deut. 28:66). "And Jehovah set a mark upon Cain, lest any finding him should kill him." The Jew also carries his mark of identification. Furthermore Jehovah declared—"Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold." To the father of the Jews, Abraham, Jehovah said—"I will bless them that will bless thee, and curse him that curseth thee."

Much else we must leave unsaid. Cain and his offspring existed in the first age, but the Cain cult and Cain way has survived and is present in the close of our own age. Jude in his inspired prophecy concerning the moral and religious conditions prevailing in Christendom, when it is ripening for judgment, speaks of the apostates with their Christless schemes of world improvement and world progress, as going in the way of Cain—"Woe unto them! for they have gone in the way of Cain" (Jude Verse 11).

The way of Cain was the way of unbelief; the way of rejecting God's way of salvation and worship, the bloodless way. As it was in the beginning of the first age, so is it still in our own age and especially in the end of it. Millions have the form of godliness, as Cain had outwardly the form of worship, but they deny the power, they deny and reject Him Who is the Lamb of God. As it was then, so is it now.

We shall see next that the civilization before the flood, the great progress in inventions and so-called world betterment, originated with Cain and his descendants. Following the record in the fourth chapter of Genesis we read that Cain, after he left the presence of the Lord, dwelt in the land of Nod. Nod means "wandering." He had with him a wife who gave birth to a son whom he named Enoch (*). Cain

*It is a foolish question, so popular with all kinds of infidels and nom-

does what his name indicates; he acquires. Eve thought of her first-born that she had acquired the man from the Lord. Cain, though in the land of wandering, a nomad, is out to acquire possessions and gain. He built a city and named it after his son Enoch. Here again questions are raised. How could he build a big city? Where did the people come from to inhabit a city? We do not know when Cain erected a city. As in that first age human life lasted for centuries, it may have been centuries later, long after Cain had begun his life of vagabondage, that he started this venture. It must have given him the fame he sought after. He became the great man of his times and his offspring became noted for their achievements in worldly things. His descendants are briefly recorded in Genesis 4:18. "And unto Enoch was born Irad, and Irad begat Mehujael; and Mehujael begat Methusael; and Methusael begat Lamech." We note the ending of two of these names with *El*. This is the name of God as Creator.

It may not be known to all our readers that the father of the destructive school of Bible criticism, the immoral French physician Astruc, founded his argument that Moses did not write the book of Genesis upon the use of the two names of God, Elohim and Jehovah. But the use of these two names as found in the beginning of the Word of God are the clearest evidence of divine inspiration. *El*, or Elohim, is God's name in creation; Jehovah, the "I Am," is God coming in covenant relation with man. Jehovah is God the Son. As we have seen before, He Who came into the garden, sought Adam and the woman, gave the first prophetic promise, and uttered the curse was *Jehovah-God*.

So the descendants of Cain were religious, but the absence of the name Jehovah shows that they continued in their false worship, in the rejection of the promise of the seed of the woman. God as Creator was acknowledged by them,

inal believers, "Where did Cain get his wife?" They think they have discovered a flaw in God's Word. The race springing from one pair made it necessary for brothers to marry their sisters. This was not incest as it would be now. Cain took one of his sisters with him.

but not Jehovah the Redeemer. So it was, and so it is today. God manifested in the flesh, in the person of His Son, our Lord Jesus Christ, and the program of redemption, are no longer believed but increasingly rejected. Religious worship continues, but it is the Cain worship. Instead of the true Gospel, the good news, which offers to lost humanity through the sacrificial death of Jehovah the Son eternal life and eternal glory, Satan's counterfeit is offered as the greater remedy. It is termed in our days "the social Gospel." They speak of the onward march of civilization, of the introduction of new forms of government, new deals, new inventions, new discoveries and still greater achievements, with the one aim to improve world conditions and eliminate in some way the curse of sin which is still resting upon the race. As the Cainites rejected the great remedy God promised to supply, so in our age of a boasting civilization and progress the great salvation is ignored, set aside, and by many despised.

The Cainites introduced the first great civilization with the program, as it is in every other civilization, including our own, of self and world improvement. Man writes history laboriously. It takes many pages to describe man's accomplishments, his victories and defeats. When God writes history He does so in a few words which express more than the volumes written by men. It is so here in the description of the Cainite civilization. Bible commentators have deplored the meagre account and desired more information. Some thought that Moses was lacking in knowledge of the first age and did not have sufficient traditional knowledge. Believing, as we do, that Moses' pen was guided by the Spirit of God, all this criticism falls to the ground.

Lamech, the son of Methusael, occupies a very prominent place in this brief record. "And Lamech took unto him two wives; the name of the one was Adah, and the name of the other Zillah" (Gen. 4:19). Moral corruption set in, and the primeval law of monogamy was violated and he became the first polygamist. What viciousness was connected with it we can easily imagine. Three women are mentioned in the few

verses. Adah, which means "beauty"; Zillah, which signifies "shade"; and a daughter Naamah—"Lovely."

Three men are found in the record which follows, who distinguished themselves in the Cainite civilization. "And Adah bare *Jabal*: he was the father of such as dwell in tents, and of such as have cattle. And his brother's name was *Jubal*: he was the father of all such as handle the harp and the organ. And Zillah, she also bare *Tubal-cain*, an instructor of every artificer in brass and iron: and the sister of Tubal-cain was Naamah" (Gen. 4:20-22).

Jabal represents the development of agriculture. But why should they have raised cattle? It is evident from Genesis 1:29 that God had told man what to eat. "And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree yielding seed; to you it shall be for meat." Man was to maintain and sustain his physical existence by vegetables and fruits. After the flood another command was given as to man's food: "Every moving thing that liveth shall be meat unto you; even as the green herb have I given you all things. But flesh with the life thereof, which is the blood thereof, shall ye not eat" (Gen. 9:3, 4). Why did the unbelieving offspring of Cain raise cattle? They did not need them for sacrifices. Perhaps they defied God and refused to confine their diet to vegetables and fruits. Perhaps in this way they tried to escape the curse which rested upon the ground.

Jubal, another son of Adah, invented different musical instruments. They needed amusements and pleasures to forget the curse of sin. So it was and so it is still, for it is written as to the end of our age, men and women shall be "lovers of pleasure more than lovers of God" (2 Tim. 3:4). The other wife of Lamech had Tubal-cain for a son, and he was a worker and instructor in brass and iron, no doubt inventing all kinds of instruments used in building up a great civilization. A number of years ago when a clever scientist and inventor died rather young, many deplored his early death, for it was anticipated, if he had lived twenty years longer, his great talent and experience would have resulted in still

greater discoveries and inventions. It has well been said—"in that age, when, instead of being cut off at three score and ten or four score years, men lived on for nearly a thousand years, their immense accumulation of knowledge, experience, and skill, must have advanced science, art, and the invention and manufacture of all the appliances of a luxurious civilization with a rapidity to us almost inconceivable."

Let us remember that in a comparatively short period after the flood the descendants of the sons of Noah must have erected great structures of architectural symmetry and beauty. The tower which they built in Shinar was gigantic and imposing. After the confusion of tongues and the dispersion of the different families, there sprang up everywhere great and magnificent buildings. The spade of the archeologist has laid bare the ruins of these masterpieces of architecture, revealing an astonishing grandeur. To this must be added the pyramids in Egypt, some revealing astronomical calculations on the same level with those which modern astronomy has discovered.

The priest-historian Berosus, as stated before, left an account of the flood; Noah appears in that account by the name of Xisuthrus. He states that there was in Xisuthrus's days a "town of books." Xisuthrus was told to bury his books and writings at Sippara before the flood came and to recover them after the flood was over. This probably is only tradition, but the fact remains, as the late Professor A. H. Sayce has shown in his "Babylonian literature," that there were in earliest days widely known libraries at the towns which sprang up after the flood, that is at Erech, Ur, Cutha, Larsa and elsewhere, where also flourished educational institutions with observatories. The Accadians and Sumerians were a literary people. Much of this postdiluvian progress was witnessed by Noah's son Shem, for he lived six hundred years. We also remind ourselves of the discoveries of beautiful works of art, necklaces of precious and semi-precious stones, rings, head-dresses and musical instruments, which elicit the admiration and wonder of our own generation. They were produced a short time after the

flood. All this cannot be explained apart from the fact that the antediluvians had attained a wonderful civilization, out of which sprang the different civilizations of which archeology gives such a wonderful account. It is probable that this hand-maid of our faith will yet speak the last word.

The first civilization, as we have seen, originated with Cain. It has all the way through the stamp of unbelief and God-defiance. Its aim was to overcome the curse, to make life more liveable. It had the same goal as our civilization, which often boasts of making "the world a more decent place to live in," but like the Cainitic civilization, ours is God-less and rejects out and out God's way of the removal of the curse.

In the inspired record of the beginning of history we find another generation mentioned which existed alongside of the Cainites, and during the Cainitic civilization. The fifth chapter of Genesis gives us the book of the generations of Adam. Once more we are told that "God created man, in the likeness of God made He him." Then follows the information that Adam begot a son in his *own* likeness after his image. It is no longer in the likeness and image of God; Adam had become a sinner, and his sinful nature was communicated to his offspring. Cain and Abel are not mentioned in this genealogy of Adam. Cain was not in the line of the seed of the woman. Abel had died and in his place we find the third son of Adam, Seth. From him the seed is to come. So the first, Abel, died and the second, Seth, lived. Abel, as we have seen, is a type of Christ in His death, and Seth typifies Christ in resurrection. Then follows the record of the ten generations, the offspring from believing Adam, the first man, and ending with Noah who had found grace in the sight of Jehovah: Adam, Seth, Enos, Cainan, Mahalaleel, Jared, Enoch, Methuselah, Lamech, and Noah. These generations constitute the Sethites in distinction from the Cainites. There is a striking contrast between these two generations.

As we have seen, the Cainites were the civilizers, who built cities and invented all kinds of instruments. No such achievements are hinted at in the line of Seth. They were

pilgrims and strangers; they were looking and waiting for better things. There is no record what age Cain attained, nor is the lifetime of a single offspring of Cain mentioned. The word "die" is not found in the fourth chapter of Genesis. It is different in the fifth chapter. Here we find eight times the sentence, "And he died." One, Enoch did not die. From this we learn that the Lord keeps a record of the lives, the years, of His people; His saints are in His hands.

It was many years ago that the writer asked the assistance of a certain Orthodox Rabbi to help him in the translation of the Hebrew names, these ten generations. We found the following meaning: *Adam*—man; *Seth*—put or set; *Enos*—frailty; *Cainan*—deplorable; *Mahalaleel*—the blessed God; *Jared*—descends; *Enoch*—teaching; *Methuselah*—death sent away. *Lamech*—powerful; *Noah*—comfort. We repeated the Hebrew names first and then formed them into a sentence reading as follows: Man put in frailty, deplorable; the blessed God descends, teaching, death sent away, powerful, comfort.

We explained to the Rabbi that this is the true belief of a Christian, and he seemed astonished. These names contain valuable information. They evidently express the faith of the godly Sethites. According to the meaning of these names they realized and believed man's frailty and deplorable condition on account of sin. They believed that some day the blessed God would descend, teach and overcome death, display power and give comfort. That these generations had an oral testimony concerning the truth, also prophecy, we shall find later, as we consider Enoch "the seventh from Adam."

The mention of prayer in the line of the Sethites has much significance and confirms the above. At the close of the fourth chapter of Genesis we find prayer mentioned for the first time in the Bible. "And to Seth, to him also there was born a son; and he called his name Enos; *then* began men to call upon the name of the Lord." Enos means frailty, or weakness. It seems that it was when the godly realized their weakness that they exercised prayer, for prayer is the expres-

sion of man's dependence on God. But they did not call on Elohim, God as Creator, but "on the name of *Jehovah*." They trusted and hoped in the promise of the seed of the woman, in the promised redemption through Jehovah the Son of God.

ENOCH

CHAPTER IV

Enoch

Next to Noah the most prominent Sethite is Enoch, the son of Jared. His life on earth, in comparison with the other Sethites, was the shortest. It ended not in physical death, but by a supernatural act of God. The Cainite civilization was progressing, but the days of Noah with their awful corruption, their deeds of lust and violence were still in the future. Yet we know from the inspired record that Enoch faced God-defiance and suffered on account of it. We quote the passages in the Old and New Testament which speak of him.

“And Enoch lived sixty and five years, and begat Methuselah. And Enoch walked with God after he begat Methuselah three hundred years, and begat sons and daughters. And all the days of Enoch were three hundred sixty and five years. And Enoch walked with God, and he was not; for God took him” (Gen 5:21-24).

“And Enoch also, the seventh from Adam, prophesied of these, saying, Behold the Lord cometh with ten thousands of His Saints to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds, which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against Him” (Jude, verses 14 and 15).

“By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God” (Heb. 11:5).

Before we take up this interesting record of Enoch's life and experience and point out the spiritual and prophetic significance we must bring to the attention of our readers a matter of great present day importance. We must examine in a brief way the claims made for an ancient book known by the name of “The Book of Enoch.” There are a number of Jewish apocalyptic writings in existence. Most of them are of unknown date and unknown authorship. Some

may have been produced during the second and first centuries before Christ; others originated at a later date.

The most prominent of these is the "Book of Enoch." The early church fathers made mention of this book in their writings, among them Justin Martyr, Irenaeus, Athenagoras, Tertullian, Origen, Jerome, Augustine, and others. The latest reference to it is made by George Syncellus in his *Chronography* about 800 A. D. He quotes several lengthy passages in Greek. After that the book was lost sight of. But in 1773 there was found in Abyssinia by a Mr. Bruce an Ethiopic version of Enoch. Mr. Bruce brought with him two old manuscripts of this book and a transcript. The first modern translation was made by Laurence in 1821; Dr. Dillmann in 1853 furnished another translation. It was then found that many of the sayings in this book correspond with certain passages in the New Testament. What Jude and Hebrews record about Enoch is also found in the book of Enoch. But this is not all. There are almost ninety texts in the New Testament which are found almost verbatim in the text of the book of Enoch. We give a few illustrations.

"Then sudden destruction cometh upon them as upon a woman with child" (1 Thess. 5:3)—Enoch 72:4, "Then shall pain come upon them as on a woman in travail." "The angels of His power" (2 Thess. 1:7)—Enoch 61:10, "the angels of power." "King of kings and Lord of lords" (1 Tim. 6:15)—Enoch 9:4, "Lord of lords and King of kings." "When the Son of Man shall sit on the throne of His glory" (Matt. 19:28)—Enoch, "When they see that Son of Man sitting on the throne of His glory." "To him that overcometh will I give to eat of the tree of life" (Rev. 2:7)—Enoch 25:4, 5, "Only the elect in the Messianic kingdom are allowed to eat of the tree of life." "I will come unto him and sup with him" (Rev. 3:20)—Enoch 62:14, "The righteous will eat and lie down, and rise up with the Son of Man." "Sit with Me on My throne" (Rev. 3:21)—Enoch, "I will seat each on the throne of His glory."

"And the books were opened" (Rev. 20:12)—Enoch

90:20, "The books were opened". We could add many more of these passages which are found in the New Testament and in the book of Enoch.

Rationalistic scholars claim that the book of Enoch originated in the second or first centuries before Christ, and make the bold statement that "all the writers of the New Testament were familiar with it, and were more or less influenced by it in thought and diction." They have charged more than this. "The influence of Enoch on the New Testament has been greater than that of all the other apocryphal and pseudo-apocryphal books taken together. The evidence for this conclusion may, for the sake of convenience, be arranged under two heads. (A) A series of passages of the New Testament which either in phraseology or idea directly depend on or are illustrative of passages in Enoch. (B) Doctrines in Enoch which had an undoubted share in moulding the corresponding New Testament doctrines."*

They have gone so far as to charge our Lord with having used the statements in this and other apocalyptic books and embodied them in His great prophetic discourse spoken on the Mount of Olives. The Apostle Paul in his eschatological teachings, for instance in First and Second Thessalonians, also merely quoted from these books; so did Jude, and the entire book of Revelation, with its sublime visions, is but another echo of Jewish apocalyptic imaginations. Therefore, the teachings of the New Testament as to the coming of the Lord, the blessed hope given to His church, the establishment of His kingdom on earth, and the many other events, connected with and related to the return of Christ, are not revelations, but were copied from Jewish sources. Our Lord and His Apostles were nothing but plagiarists. If such were the case, then all is untrustworthy, and the predicted events, arising from the wild dreams of visionaries, will never come to pass. For this reason the teachings of the New Testament concerning things to come should be stricken out and dismissed as fraudulent.

*"Introduction to the Book of Enoch," by R. H. Charles.

Something more is involved. A section of the book of Enoch is called "The Similitudes." Critics acknowledge that these similitudes are distinct in origin from the rest of the book. In this section we read of the Messiah; Messianic doctrine is very prominent. Here we read that Messiah is pre-existent; He is from the beginning. He sits on the throne of God and possesses universal dominion; that all judgment is committed unto Him; and that He slays the wicked by the Word of His mouth, etc. Inasmuch, then, as this is the teaching of the New Testament, they claim that the New Testament writers used these statements to put the halo of Deity around the head of Jesus of Nazareth. Again in The Similitudes we find a description of the Messianic kingdom. It is to be centered in Jerusalem; the earth will be purified from sin; above the earth there will be set up a heavenly Jerusalem by God Himself and there will be a new heaven and a new earth. Therefore, because this is in the book of Enoch, we are told it is the origin of the belief in a millennium. In this way modernism is trying to dispose of the teachings of the Word of God concerning the future.

As few of our readers may have access to the book of Enoch, it will interest them to have a sample page from the book itself. We quote from the beginning, for in this section we find the words which Jude wrote in his epistle.

"The words of the blessing of Enoch, wherewith he blessed the elect and righteous, who will be living in the day of tribulation, when all the wicked and godless are to be removed. And Enoch answered and spake—Enoch a righteous man, whose eyes were opened by God, that he might see a vision of the Holy One in the heavens, which the angels showed me, and from them I heard everything and I understood what I saw, but not for this generation, but for the remote generations which are for to come. Concerning the elect I spake, and uttered a parable concerning them; the Holy and Great One will come forth from His dwelling, the God of the world. And going from thence He will tread on Mount Sinai and appear with His hosts, and in the strength of His might appear from heaven. And everyone

will be smitten with fear, and the watchers will quake, and great fear and trembling will seize them unto the ends of the earth. And the high mountains will be shaken, and the high hills will be made low, and will melt like wax before the flame. And the earth will be rent and all that is on the earth will perish, and there will be a judgment upon everything and upon all the righteous. But to the righteous He will give peace and will protect the elect, and grace will be upon them, and they will all belong to God, and it will be well with them, and they will be blessed and the light of God will shine upon them. And lo! He comes with ten thousands of His holy ones to execute judgment upon them, and He will destroy the ungodly, and will convict all flesh of all that the sinners and ungodly have wrought and ungodly committed against Him.”*

We must now meet the arguments of rationalism. The writer has given many years of study to the problem of the book of Enoch. We give briefly our findings. There is no evidence for the statement advanced by the modernistic scholars that the book of Enoch was used by our Lord and by His Apostles. In the first place there is no evidence that Enoch had anything whatever to do with the contents of this book. Nor is this book the work of one person. A variety of authors are represented and not one of them is known by name. It is certain, therefore, that the book was not written at one time by one man, but it is composed of a number of originally independent books and later additions. When it comes to the date of the book the critics are very much at sea. One thing is certain, it did not exist in the same form as in the Ethiopic version a hundred or two hundred years before Christ. This is a mere assumption. Fragments of it may have existed some years before our Lord was on earth, but the book, as it has been recovered in its Ethiopic translation, was unknown in the days of our Lord and the Apostles. A number of excellent German scholars, Drs. Philippi, Hofmann, Weisse and Volkmar, who have gone

*“The Book of Enoch,” edited by R. H. Charles, pages 57-58.

deep into the study of the origin of this book agree that it is *post-Christian*. The date assigned by them is from 100 to 132 A.D. After a careful examination of their arguments, the writer takes the same position. The person who gathered up the different fragments and portions of apocalyptic remnants, put them into a volume with numerous additions and interpolations and gave to it the title the "Book of Enoch" remains unknown.

Here then is the solution: The unknown collector and editor of the book of Enoch did his work in the beginning of the second century of our era. He had the New Testament before him and used certain passages to embellish the different sections which compose his work. He quoted from Jude's epistle, from First and Second Thessalonians and from the book of Revelation. Evidently Jude's inspired statements as to Enoch, which stands first in the book of Enoch (quoted above) is the foundation of the work of this unknown author and collector.

We have then three reliable records concerning Enoch, the seventh from Adam: the historical record in the fifth chapter of Genesis, the record in the epistle of Jude, and the one in the eleventh chapter of the Hebrew epistle. The Holy Spirit has marked out Enoch as the most godly of the Sethites. In comparing the names of the Cain offspring we find that the seventh from Adam is Lamech the immoral bigamist, who also celebrated his crime of murder with a song of God defiance (Gen. 4:23, 24). Wickedness had reached a culmination in Lamech; but Enoch the seventh from Adam, in the line of Seth, reveals the culmination of godliness. At the early age of sixty-five, the record tells us, "Enoch walked with God". Were we to enlarge on this single description of the life of Enoch we could fill many pages. Such a walk is not the fruit of a sinful nature. What our Lord said to Nicodemus "that which is born of the flesh is flesh" was as true in Enoch's day as it is in our own. There was a time in Enoch's life when he believed the first Gospel promise and message, and believing he was saved by grace through faith. Then, as it should be with every

one saved by grace, the walk with God began. How much this implies! "Can two walk together except they be agreed?" (Amos 3:3). Such a walk requires moral fitness, a surrendered will, communion and fellowship. It must have been a progressive walk, a growth and development of knowledge, and with it an increasing joy and peace in the Holy Spirit.

But how was all this made possible and how was it attained in that first age with its meager light? In the same way as it is made possible and attained by us during our own age with the fullest light God has been pleased to give to us. The eleventh chapter in Hebrews tells us, "By faith Abel . . ." and "by faith Enoch . . ." It was faith which laid hold on the promise given by the Lord. Therefore Enoch was accepted with Jehovah, declared righteous as Abel was, and here is the additional statement, Enoch "pleased God". All his attempted good works or endeavors could not please God. Faith pleases Him, for "without faith it is impossible to please Him". Thus it was four thousand years ago and thus it is today. He pleased God! It was not a perfect life, a sinless life, a faultless life. Of another one it is written that He pleased God—our blessed Lord, Jehovah manifested in the flesh. When He, the seed of the woman, our Lord, began His public ministry which started at the banks of Jordan and ended on the cross of Calvary, He stepped into the waters of Jordan, typifying death, to be baptized. And coming out of the water, heaven was opened unto Him, and the Father's voice was heard, "This is My beloved Son in Whom I am well pleased". No human being can please God apart from Him, the seed of the woman, who died for our sins. Through faith in Him eternal life is graciously given, and with that gift, which brings the lost sinner back to God, the walk with God becomes possible. "But they that are in the flesh cannot please God"—and being in the flesh means the rejection of Him whom the Father has sent, and living the old life of the sin-nature which keeps man in eternal separation from His Creator-God.

So Enoch believed; by faith through grace he received eternal life and his walk with God began.

The Holy Spirit was then on earth doing His work in all who believed (Gen. 6:3). But Enoch had no Bible. His Bible was the tradition passed on from generation to generation. The great Gospel text, not many, but one, was Genesis 3:15. However, it is reasonable to believe that Enoch received in His fellowship with the Lord special communications and revelations.

Next to his walk with God for three hundred years our interest centers in Jude's testimony as to Enoch's service for God and for his generation. Jude, as we have seen in the beginning of this chapter, did not copy his information from the book of Enoch, which did not exist in the year 66 A.D. when Jude wrote, but the Lord by His Spirit gave him this information, which later found its way into the book of Enoch. We quote again Jude's words: "And Enoch also, the seventh from Adam, prophesied of these, saying, The Lord cometh with ten thousands of His saints (or holy ones), to execute judgment upon all, and to convince all that are ungodly among them of all their hard speeches which ungodly sinners have spoken against Him" (Jude 14, 15).

This statement tells us that Enoch was a witness for God and a prophet. This necessitated a special revelation. Enoch, like every other human being, knew nothing of the future. It was unknown to him. It is true Genesis 3:15 revealed the future history of redemption. But more definite information is not given in that verse. In order to preach his message to his contemporaries Enoch needed a revelation. How could he say of himself what the future would bring, that the Lord would come in person, that He would appear with ten thousands of His holy ones, that He would execute judgment? The Lord Himself must have spoken to him.

Many centuries later another one lived on earth who walked with God. Scripture designates him by the blessed name, "the friend of God". Abraham also was ignorant of

the future. He maintained his pilgrim character, though not far away was a civilization with prosperous cities. What did he know of what was in store for Sodom and Gomorrah? On a certain day Jehovah paid him a visit and after communing with him, the high water mark of his walk of faith, Jehovah said, "Shall I hide from Abraham that thing which I shall do? . . . And the Lord said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous; I will go down now, and see whether they have done altogether according to the cry of it, which is come unto Me; and if not I will know" (Gen. 18:17-21).

Some such experience must have been Enoch's. He walked with God, as a friend with friend, and at a certain time Jehovah told him that He would visit with His holy ones the earth and in a worldwide judgment sweep away the ungodly generation. Some expositors have linked this communication with the birth of his son Methuselah. They claim that this name should be translated by "when he is dead (at Methuselah's death) it shall be sent," that is the deluge. The writer does not accept this interpretation. With the communication came the commission to Enoch to act as Jehovah's mouthpiece as a prophet and to give a witness to all, both Sethites, the godly, and the Cainites, the ungodly, of what would happen.

Jude's inspired words tell us that Enoch's times were days of evil, perilous times. Ungodliness, the result of unbelief, as it is today, reigned everywhere. Ungodly deeds were committed from one end of the populated land to the other. Enoch earned nothing but mockery. What a foolish message this queer, unbalanced Sethite blabbers forth! He is telling us that that imagined Jehovah whom he worships, to whom he sacrifices, is going to appear with other heavenly unseen beings, and he is going to wipe out our great civilization! Think of it! Our inventions and discoveries, our works of art and architecture, our beautiful pyramids and skyscrapers, and all our other great achievements, our educational institutions and observatories, all is going to have a catastrophic ending, swept away by a judgment!

Poor fellow! He ought to be committed to an asylum. He earned from the Cainitic world the same which the faithful witness in the twentieth, especially to prophetic truths, earns from the world and from the followers of Cainitic worship, nominal Christendom—nothing but ridicule, if not open persecution. But Enoch continued. He continued in his walk with God and in his testimony for God.

But what was his message? What coming of the Lord did he mean? Many prophecies have a near fulfillment, but with it the final fulfillment is still in the future. No one would deny that the prophecy of this first prophet of God's Word had a meaning for that first age, as it was nearing its appointed end. Enoch announced the approaching end of that age, that it would end with the coming of the Lord, Who would appear and bring holy ones with Him, and that His coming would bring judgment. But this does not by any means exhaust another fulfillment of which Enoch probably knew but little. The epistle of Jude, written by Jude, the brother of James, refers to Enoch and his prophecy. It directs our attention both backward and forward. Backward to the closing days of the first age; forward to the end of our own age. We enlarge upon this, and the reason why Jude was given this revelation about Enoch in our next chapter.

We have still another passage to consider which mentions this antediluvian saint: "By faith Enoch was translated that he should not see death; and was not found, because God had translated him; for before his translation he had this testimony, that he pleased God" (Heb. 11:5). While all the Sethites died and thus experienced the sentence pronounced upon the whole race, Enoch is the exception; he left the earth without passing through death and the grave.

George Needham, the evangelist of a generation ago, told the writer how he listened on a Lord's day morning to a famous preacher, who preached a sermon on "Enoch walked with God." When he came to the close, he pictured the happy death of Enoch. He described the sarcophagus into which they put him, surrounded by a mass of flowers. But

when they came the next morning, said the preacher, they found the coffin empty, for God had taken him. George Needham reminded the preacher that Enoch never graced a coffin. The preacher then wanted to know from whom the evangelist had received this information. "Doctor, the fifth verse of the eleventh of Hebrews." While we were writing this book, a friend informed us that he read in a Sunday School Journal of an evangelical denomination that it stated recently, "Jewish tradition has it that Enoch never died, but the Bible does not say so." Oh! the deplorable ignorance of God's Word which one meets everywhere.

Could it be plainer than we have quoted, "he should not see death"! Jehovah had set aside in Enoch's case the death sentence, "Dust thou art, and unto dust shalt thou return." Enoch did not return to dust. He left the earth without dying, being suddenly translated in a moment, in the twinkling of an eye.

Here again we find that this supernatural event must have been made known to Enoch by a special revelation. "Faith cometh by hearing, hearing cometh by the Word of God." We have quoted "By faith Enoch was translated that he should not see death." Enoch must have heard it from the lips of Jehovah; He must have given to him a promise; or how else could he have believed it? Some day the Lord came to Enoch, probably comforted him in the midst of his enemies, who increased in their sneers and ridicules, as Enoch shouted out his God-given message of the coming of the Lord. Then he must have given him the assurance of his sudden translation; that death for Enoch as a believer was to be set aside. And Enoch was not slow in believing. It must have been his daily comfort and joy. No doubt he told the other believing Sethites about it, though none of them shared in this promise. The day finally came when Enoch suddenly disappeared—"he was not; for God took him". Our next chapter will bring before our minds and hearts another coming startling demonstration of death's

annulment, not in a single person, but in a large number, foreshadowed in the sudden translation of Enoch.

Let us notice that after Enoch's translation a great change took place. Finally it seems a universal apostasy set in, even affecting the offspring of the heads of the different Sethites mentioned, and there is but one single family left, finding grace in God's sight, Noah and his house. While outwardly everything was prosperous, while they amused themselves, continued in their progress, invented and discovered, the age was slipping away faster and faster from God. The terrible lesson, still unlearned and unheeded by humanity, that civilization, human progress, and culture cannot save the world from moral corruption and judgment as a result, was about to be written.

Enoch with his unheeded testimony had disappeared. His eyes did not see the worst. The first age ended with this record: "The earth also was corrupt before God and the earth was filled with violence. And God looked upon the earth, and, behold it was corrupt; for all flesh had corrupted his way upon the earth."

AS IT WAS—SO SHALL IT BE

CHAPTER V

As It Was—So Shall It Be

The last discourse which came from the blessed lips of our Lord was not addressed to the multitudes, but to His disciples. It was spoken in the shadow of the cross. It has been called "The Olivet Discourse," because it was spoken from the Mount of Olives. The complete record of it is found in the Gospel of Matthew, chapters twenty-four and twenty-five. Mark and Luke have portions of it, but not a single sentence is found in the fourth Gospel for obvious reasons.

In this final discourse, He spoke as the Prophet, for our Lord is Prophet, Priest and King: Prophet in the past when on earth; Priest now in the Holiest which is not made with hands; and King He will be in the future. Towards the end of the twenty-fourth chapter of Matthew our Lord mentions the days of Noah and the flood and tells us what happened to that generation at the close of the first age. "But as the days of Noe (Noah) were, so shall also the coming of the Son of Man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day Noe entered into the ark, and knew not till the flood came, and took them all away; so shall also the coming of the Son of Man be. Then shall two be in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left" (Matt. 24:37-41).

In a previous chapter we have used this testimony of our Lord as a confirmation of the historic flood as revealed in the beginning of the Bible. We must now examine a little more closely these prophetic words in which our Lord makes a comparison between the days of Noah and the end days of another age.

It is clear that our Lord did not mean by "the coming of the Son of Man," His coming in humiliation. He had come as the Son of Man, the virgin born Son of God. Many times He spoke of Himself as the Son of Man, to be rejected by

His own people, to be delivered by them into the hands of the Gentiles, to be crucified; that He would rise as the Son of Man, ascend upon high, and as Son of Man take His place at the right hand of God.

But here in this great prophetic utterance He does not speak of His coming as the Son of Man, as it had taken place already. He speaks in the future tense: "*so shall the coming of the Son of Man be.*" It must therefore be a manifestation of the same Son of Man, Who was on earth, Who taught and spoke as no other man ever taught and spoke, Whose credentials of having come from the Father, of His own Deity, were miracles, manifesting power over everything which sin had wrought, including death; Who died, rose again and as the Son of Man ascended up on high, where as Man He took His place at the right hand of God.

We mention these elementary facts, acknowledged by all evangelical Christians, because certain commentators have argued that He meant by speaking of His coming the destruction of Jerusalem. They claim the days of Noah were repeated in the siege of Jerusalem, that He came in judgment upon that city, and so there is no need to look for another coming. It is such an apparent misinterpretation of Scripture that we do not need to waste our space in contradicting it. Strange it is that the human mind, instead of accepting the truth in its simplicity, tries to argue against it, and uphold its supposed own dignity.

No! There is another coming of the Son of Man, a coming which has not yet taken place, a coming which must happen, for if it does not, the entire revelation of God and His redemption purposes in their glorious culmination would suffer a collapse.

The Son of Man *shall* come! This future manifestation of the Son of Man is demanded by both Testaments. In fact it leads us back to Genesis 3:15. The seed of the woman is seen, though faintly, in His suffering and in His glorious conquest; there is the bruised heel and the heel's power in crushing the serpent's head. Prophecy throughout the Old Testament expands both the bruised heel, the triumphant

heel—the suffering and the glory, humiliation and exaltation. The coming promised Redeemer, not the seed of man, but the Seed of the woman, would appear on earth in the form of Man, as the second Man, the Son of Man, to suffer and to die and come in power and glory, to deal with the author of sin and the results of sin.

There is no need to enlarge upon all this. The writer has witnessed to this in many of his previous writings. Every Christian who divides the Word of Truth rightly knows that the prophets bear witness to a double advent of Christ our Lord. The one is past, the other is future. We confine ourselves to but one prophecy as to the coming of the Son of Man in the future.

Daniel in his sublime vision of the political world events, covering the times of the Gentiles, in beholding the events after the final world power, the ten-horned beast, with its vicious little horn, is overthrown, saw something in which the Son of Man is the center.

“I saw in the night visions, and, behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of days, and they brought Him near before Him. And there was given Him dominion, and glory, and a kingdom, that all people, nations and languages, should serve Him; His dominion is an everlasting dominion, which shall not pass away, and His kingdom which shall not be destroyed” (Dan. 7:13, 14). Does any one question the identity of the Son of Man, then let him read Matthew 26:64. Our Lord verifies Daniel’s vision; He confirms it; He applies it to Himself. To reject Daniel’s vision is to reject Christ’s testimony. And how many times He himself spoke of His future coming as the Son of Man! To construe it as meaning something else than a literal coming, reveals the cunningly devised fables of theological systems which, sad to say, are reluctant to bow to the plain and literal meaning of God’s Word. They speak of allegory and a spiritual meaning which they themselves are not able to define. Our Lord said frequently that the earth dwellers “shall see the Son of Man coming in the clouds of heaven with power and great glory”

(Matt. 24:30). Who is audacious enough to charge Him with uttering an allegory, when His plain words demand a literal fulfillment! Could any intelligent being ever read into it anything else but a literal, a personal, a visible future coming of Himself!

The true Christian believer knows He was here on earth and suffered in His human body for our sins, which He bore for us. He knows that that body could not see corruption; He arose. He believes and knows that in that body He ascended on high. Faith looks up and says in words given by the Holy Spirit, "we see Jesus who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that He by the grace of God should taste death for every man" (Heb. 2:9). But the true believer also knows, because Scripture teaches it, that He will come again. The message of the heavenly visitors at our Lord's ascension did not utter an allegory, or something else which permits another than a literal meaning—"This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven" (Acts 1:11). To eliminate from the New Testament, as it has been attempted, in shorter and abridged editions, the cross and that precious blood which flowed from it, is like cutting the heart out of the body of New Testament revelation. To eliminate from the same body of Scriptures the return of Christ, that blessed hope, would make of believers wanderers of the night with no hope of a morning and a haven of peace and glory.

So our Lord in the quoted passage in which He speaks of the days of Noah and the coming of Himself means not a past, nor a present, but a future coming. It will take place at the end of our age, the age which began with His rejection by Israel, and the coming of the Holy Spirit after His finished work and His enthronement at the right hand of God. But what will be the end of the age, what will it bring?

While all Christians, including nominal "church-members," believe and repeat it in their creedal confession that Christ

is coming again, "to judge the quick and the dead," only a small number have the correct, scriptural conception concerning the end of the age. The general belief is that the age in which we live is constantly progressing, expanding, and making for better things. Many of those who believe this reject with horror the theory of man's physical evolution, that man is a developed beast. But they believe and defend ardently another kind of evolution, which is as erroneous as the theory of the adherents of Charles Darwin or any other exponents of the evolution hypothesis. The world must progress, must become better, must improve, and they generally speak of "our Christian civilization." With pride they point to the material and mechanical advancement and laud the increasingly great scientific discoveries and other achievements. Some years ago a widely-known scientist, who is unquestionably a true believer, an earnest Christian worker, made in the presence of the writer the statement: "I believe we are on the right way to the millennium with our scientific research, conquest of disease, and inventions which ameliorate human existence." As if the Lord had need of these things to bring about what He had promised! At the same time we hear of the world becoming more religious, being brought together for a better understanding, that Catholics, Protestants and Jews unite to combat certain physical evils, that all are becoming ready to outlaw war, to end poverty and other forms of human misery.

Still another class of professing Christians figure out to their own satisfaction that the nations of the world are increasingly accepting what they term "the Christian religion." A certain small Reformed denomination insists upon it that the United States is the foremost "Christian Nation," and to demonstrate the rapid progress of world conversion some count France, Germany, England, and even Russia as Christian nations.

The question arises, and it is the supreme question, what does the Bible teach about the end of the present age? Is there in store for our age a beautiful sunset? Is our age

ending in a glorious evening, everything beautiful and rosy, an evening which is not followed by a dark night, but merges at once into a still more charming sunrise? Was the prophet mistaken when he announced a coming morning preceded by a dark night? What have all the prophets of God to say about what takes place on earth before the day of Jehovah dawns? What are the teachings of our Lord about the end of the age? Did He predict an increasing "Christian civilization," which results in greater righteousness and produces ultimately universal peace? Did He ever use the word civilization or promise during this age a new social order, a universal brotherhood of all nations, or did He mention all the schemes, the vain hopes of modern humanity to remove the evils of sin? The apostles, Paul, John, Peter, James and the servant of Christ, Jude, Spirit-filled and Spirit-guided, were also prophets. What have they to say in their epistles as to the end of our age, when the Son of Man cometh? Does any one of them tell us that the end of the age will bring world-wide revivals, which will bring nations *en masse* into the "kingdom" and establish such friendly relations amongst themselves that swords are turned into plowshares and spears into pruning hooks? Did any of these mighty men of God speak of the sweep of Christianity, so that the Christian faith will be enthroned throughout the world and atheism with its harvest of immorality will be forever dethroned?

¶ God has been pleased to end His written Word with a great prophetic book, the Revelation. It is written chronologically. It reveals the next great and staggering event in human history—the return of Christ. By what is it preceded? What takes place on earth before heaven opens and the great Conqueror appears upon the white horse to crush the serpent's head? Will that consummating event be preceded by greater demonstrations of the power of the Holy Spirit, or will there be a manifestation of demon power? Is it preceded by worshipping nations or will the nations of the earth, with their kings, gather to make war against Him that sits upon the horse?

Every Christian should know the answers to these questions. But the great neglect of the study of Biblical prophecy and its misinterpretation by certain leaders and their systems, has kept thousands upon thousands of professing Christians in ignorance. They follow a false hope.

In another chapter we shall return to these questions, and for the sake of many who read this book, help them in getting the Biblical teachings as to the end of the present evil age.

We shall confine ourselves here to but one statement as to the end of our age. The words of our Lord quoted in the beginning of this chapter: "But as the days of Noe (Noah) were, so shall also the coming of the Son of Man be." As stated before, He speaks of the end of our own age, this Christian age or, as some call it, the Church age. The end will bring His visible and glorious return. He mentions the catastrophe of the flood. The flood came and took them all away—"so shall also the coming of the Son of Man be." So whether Bible expositors and commentators like it or not, whether it clashes with their schemes of interpretation or not, our age will see a catastrophic ending, just as it was at the close of the first age when the flood came.

What then has our Lord to say about the conditions prevailing on the earth, when the judgment by water took place? Strange it is that He does not give a fuller description of the moral conditions, such as are described in the sixth chapter of Genesis. All our Lord says is, "They were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark." He also states that they were in total ignorance "and knew not until the flood came and took them all away." He points out the fact that they were satisfying their physical needs, that they maintained social life; that is all. But the statement "they knew not" reveals another fact. Noah was a preacher of righteousness. One hundred and twenty years are specifically mentioned in the sixth chapter of Genesis. During these years the ark was preparing (1 Peter 3:20). Noah gave his witness; no doubt He warned, he exhorted, he entreated. But they knew not; and they knew not because

they *believed not*. They were an unbelieving generation; they belonged to the serpent's seed. The simple statement, "they knew not," reveals much. God certainly would not sweep away humanity in a catastrophic judgment because they were "eating and drinking, marrying and giving in marriage."

Our Lord, in recalling the days of Noah, directs our attention to the Mosaic account given in the book of Genesis, and tells us that as it was then, so shall it be in the day of His return. His return will find a world in unbelief, a world which rejects His Truth, as the antediluvians rejected the preaching of Noah; and as it was in the days of Noah, a judgment came which ended that age and generation, so will it be in the end of our age, when He comes again.

But what is the meaning of His other words in the same passage? "Then shall two be in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left." Some have read into it Enoch's translation. But it has nothing to do with that, since Enoch saw not the deluge; he was not on earth when the flood came and humanity perished with the exception of the eight souls which constituted the house of Noah.

Enoch's translation before the final corruption and judgment came has a wonderful typical meaning. The final epistolary testimony in the New Testament, the epistle of Jude, as mentioned by us in a previous chapter, introduces Enoch the seventh from Adam, speaks of his prophetic testimony, of his faithfulness and the rejection he suffered from the side of his contemporaries. There must be reason why the Holy Spirit put into Jude's pen this information about Enoch. Jude, as we read in the beginning of his little epistle, had an urgent desire to write a letter to Christians living in his days. To his heart, as to every other believer's heart, the most precious truth was what he terms "the common salvation," which is the Gospel of Jesus Christ. But when he reached for his pen to execute his self-conceived plan, the power behind his pen constrained him to write an

entirely different message. He was constrained to exhort his fellow believers to "contend earnestly for the faith once and for all delivered unto the saints" (Jude, verse 3). Then flowed from his pen one of the most solemn prophetic descriptions of the coming apostasy in Christendom. The epistle was written around the year 66 A. D. Departure from the faith was even at that early date in evidence. Then the Holy Spirit sounded His warnings in the first and second epistles of Timothy of what would happen in the closing days of our age; perilous times would come, and before the close of the age, seducing spirits would do their body and soul destroying work. Peter, the fisherman of Galilee, also added his prophetic testimony, knowing that soon he would have to put off his tabernacle, his body (2 Peter 1:14). It was reserved for Jude's pen to give us the darkest picture, though the second chapter in the second epistle of Peter bears almost the same testimony.

As stated in a previous chapter, Jude tells us that the way of Cain will be the prominent religious way in the last days of Christendom. Then suddenly he speaks of Enoch, his testimony and his sufferings. We cannot burden our pages with the opinions of modernistic Bible interpreters, what they have to say about it. Nor do we care to enter into the controversy whether Jude copied from the second chapter of Peter, or Peter copied Jude's epistle, for the two, Jude and Peter's testimony are very much alike. But neither of them was a copyist.

We go deeper. Enoch is brought into the epistle of Jude by the Spirit of God for a great purpose. As Enoch lived, walked with God, bore a prophetic witness and suffered on account of it in the midst of the increasing darkness of the Cainitic, godless civilization, so another Enoch will be on earth during the closing days of our age. That other Enoch is not a person, but it is the true Church of Jesus Christ, called the body and the bride of Christ. That body has only one kind of membership, all those who are born again. In each member dwells the Holy Spirit, and through Him Enoch's walk is blessedly made possible. It is the "walk

with God," the walk in the Spirit. True it is not all who belong to the mystical, unseen body of Christ, walk with God and please Him thereby. As the last days are here, God's call to His people is to separate themselves, to turn their backs upon the vanishing things of a dying age, to surrender themselves and walk with God in righteousness and holiness. Thousands hear that call today and enjoy a blessed fellowship with their Lord.

The highest testimony a true believer can give is the testimony to His Lord and the Gospel by which we are saved. The next testimony which must be given in the close of our age is the testimony of prophecy, the truth of the coming of the Lord and the nearing judgment. "The judge standeth before the door!" To do nothing but preach prophecy would be a mistake. In writing to Titus, Paul mentioned the fact of the grace of God, which has appeared bringing salvation; he states next that the grace which saves us teaches to live a holy, a separated life. But there is a third statement: "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Then he adds, "*These things speak, and exhort, and rebuke with all authority*" (Titus 2:11-15).

The midnight cry has long been raised. "The Bridegroom cometh!" His own who love His appearing will continue to bear a witness to His coming for them and warn the unsaved world of the impending wrath, "when the Lord shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ" (2 Thess. 1:7-8). Such was Enoch's preaching, such must be ours also.

As Enoch suffered reproach in being faithful in the delivery of his message, so the Enoch of our age, the true Church, also suffers ridicule and persecution. For, "knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming" (2 Peter 3:3, 4). This ridicule and persecution comes from the world and also from the worldly church. Those who teach and preach, who witness in season and out

of season that the Lord is coming, that civilization ends not in a glorious culmination, but in a judgment in which "the loftiness of man shall be bowed down, and the haughtiness of men shall be made low" (Isa. 2:17) when the great achievements of science and inventions, the pride of civilization, will be swept away—the advocates of these unpopular, but Biblical facts, are not wanted. The destructive blow in store for the political monstrosities of the rule by the people (Dan. 2), is not in the program of the politics of our age.

Many thousands of our German brethren are ardent believers in that blessed hope. There is a noble part of the body of Christ in that land. Let them arise and give an unflinching testimony to prophetic truth, that the Lord is coming to introduce another order of things. A certain unbalanced clique, who are trying to lead German youth back to the old Teutonic heathen worship and even deny that our Lord was the son of David and the son of Abraham, will rise up against them, as they do already. And if our brethren there give witness to what God's Word teaches as to the coming kingdom, the approaching end of Nazism, Fascism, Communism and other forms of human governments, that the despised Nazarene will be enthroned and become the King of kings and Lord of lords, they will soon find themselves in concentration camps and in prisons.

In our United States we boast of our religious liberty. How long will it last? Many in liberal Christendom speak of a united religious front, composed of Catholics, Protestants and Jews. Will they tolerate a loyal testimony to Christ and the Gospel, for which they have no use whatever. There is a tendency in this direction which seems to gain in strength. Dr. James Rowland Angell, President of Yale University, who is not, so far as we know, a believer in prophecy and the Lord's return, in his recent Baccalaureate sermon made the following remarks:

"Were there at stake only the betrayal of a great political tradition which our fathers gave their lives to establish, the unabashed creation of a new absolutism masquerading as democracy, I should be shocked and dismayed, yet I might

hesitate to challenge it in this place. But I deeply believe that it contains latent within it a promise of the ultimate corrosion and subversion of all those higher spiritual forces in the nation which are our just concern.

"I believe it is humanly certain that any government given complete authority over the economic interests of the nation, political conditions being what they are, will presently take over education, and then all the other cultural and spiritual interests, and finally *impinge on religion itself*.

All dictators impinge on religion and religious beliefs, because dictatorship is the concentration of the antichristian forces of our dying age. Let the New Testament Enoch, the true church, sound forth the God-given message of impending judgment and refuse to fall in line with the antichristian program of the political and religious world, and persecution will follow. As it was—so shall it be!

And now we must consider Enoch's translation. By faith he was translated that he should not see death. As we expressed it before, Enoch must have had a revelation from the Lord as to this. We do not know what it was, but his faith laid hold on it, and the sudden translation followed in his three hundred sixty-fifth year.

It is far different with the revelation knowledge given to the true church of Jesus Christ in the New Testament. To her is revealed most definitely a blessed and glorious goal. It is not the grave, though we know that the graves of all who sleep in Jesus, of all the righteous, will some day be opened and each will receive a glorious body, "like unto His body," who conquered death and the grave in our behalf. The hope of the true Christian believer is the *Enoch hope*.

It is first stated in Paul's first epistle to the Thessalonians. "For this we say unto you by the Word of the Lord, that we which are alive and remain unto the coming of the Lord shall not precede them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall be raised first: then we which are alive and remain shall be caught up together with them in clouds, to

meet the Lord in the air: and so shall we ever be with the Lord" (I Thess. 4:15-17).

Later Paul wrote, under the guidance of the Spirit of God, the great resurrection chapter in the Corinthian epistle. There again he mentions the true hope of a Christian. "Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed" (1 Cor. 15:51, 52).

Here then is a special and most unique revelation, given not to the world, but to the children of God. It is especially to be noticed that in both passages the apostle does not use the word "*they*" when he writes of this hope. He does not say, "and *they* shall be changed," or "they which are alive," but, "*we* which are alive," and "*we* shall be changed." So when the Thessalonian Christians received their letter from the apostle they could repeat it joyfully, "*we* who are alive and remain." And when the Corinthian Christians received their letter they must have greatly rejoiced in reading, "*we* shall not all sleep, but we shall be changed." Since then generation after generation, repeating it, "*we*," believed and hoped that the promised translation might be theirs. Our own generation of true believers, more keenly and expectantly than any previous one, looks forward to the realization of this hope and prays, as perhaps no other generation of believers prayed, "Even so, Come Lord Jesus."

Perhaps when Enoch began his walk with the Lord, the Lord acquainted him with the end of that walk, "that he should not see death." We can imagine, if this was the case, how Enoch must have looked daily for the great change. How his patience must have been tried, as year after year passed, and nothing happened! But finally, as his faith held on to the promise, "God took him." And so the true church has patiently waited and expected in every generation the fulfillment of the promise "not to see death." The day is surely coming when Enoch's end on earth will be repeated in the glorious end of the path of the church of Jesus

Christ on earth. Then, when the shout from above opens graves and calls together from every continent those "who live and believe on Him" not to die, but to be changed in a moment, they will be taken to meet Him in the air, to see Him, the glorious Lord, face to face, while the mass of non-believers, the unsaved, will be left to taste of wrath and judgment.

But we return to the words of our Lord as to the days of Noah, the days when the flood came and some were taken and the others left. It has an opposite meaning. All who lived, except the house of Noah, the eight souls, were taken, swept away in judgment and those who believed and entered the ark of safety were left on earth. So will it be when the Son of Man cometh. When He returns He will find the true church no longer here. The church will be with him. But among those on earth will be the godly remnant of Israel, awaiting His coming, also many Gentiles who turned to the Lord during the end days of the age.* When the Lord returns, those who are ungodly, who refused the final call of mercy during the tribulation period, will be taken away by judgment, and those who believed the message, which God in His mercy sent forth before the return of His Son, will be left on earth to enter the kingdom on earth.

But we must now see what days came after Enoch's witness had been completed, after he was translated.

*Our book, "World Prospects," gives the full information as to what happens on earth after the true church is no longer here, after this elect body is completed and united to the Head in glory.

THE DAYS OF NOAH

CHAPTER VI

The Days of Noah

After Enoch's supernatural removal from the scene of his activities and witness, we hear of the birth of Lamech, the father of Noah. When he was born we read, "And he called his name Noah, saying, This same shall comfort us concerning our work and toil of our hands, because of the ground which the Lord hath cursed" (Gen. 5:29). Noah's name means comfort and rest. Lamech's utterance was prophetic. Something would happen during the lifetime of his son. The ground cursed is especially brought to our notice. Perhaps his prophecy points to Noah's altar after the flood and the words of Jehovah recorded in connection with it. "I will not again curse the ground any more for man's sake . . . while the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night shall not cease" (Gen. 8:21, 22). There must then have been given a special blessing to the earth which was not known before the flood.

The sixth chapter in Genesis brings before us the days of Noah, the last of the line of the Sethites who had found grace in the eyes of the Lord. Here is the record that the days of Noah were days of violence and corruption upon the earth. "The earth also was corrupt before God, and the earth was filled with violence. And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth" (Gen. 6:11, 12).

In those final days of corruption the testimony to Jehovah seems to have completely ceased on earth. Men and women no longer believed what had been transmitted to them so faithfully by their fathers. They turned away completely from God, and days of corruption followed. Noah, having found grace in the sight of the Lord, received the message of the coming judgment which would sweep away ungodly humanity. "By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world,

and became heir of the righteousness which is by faith" (Heb. 11:7). Without enlarging upon this verse, so full of meaning, we quote another passage. "And spared not the old world, but saved Noah the eighth person, a *preacher of righteousness*, bringing in the flood upon the world of the ungodly" (2 Peter 2:5). Noah was a preacher of righteousness; Noah warned of judgment to come. In the First Epistle of Peter is still another reference to this preacher of righteousness, a passage which is very much misinterpreted and has become the basis for different unscriptural teachings. We quote it: "For Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened by the Spirit; by whom also He went and preached unto the spirits in prison; which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is eight souls were saved by water" (1 Peter 3:18-20). As the writer has shown in his "Annotated Bible," the passage does not mean that our Lord, after His sacrificial death, went to Hades and announced there His death, that He visited the spirits in prison. Upon this misinterpretation ritualistic Christendom teaches many erroneous doctrines, especially the invention of purgatory. The passage (without entering into a full exegesis) means that the Spirit of Christ was in Noah, that He preached through him to the people at that time, who were disobedient, and are now the spirits in prison.

Here is then an additional confirmation of the character of the days of Noah. He announced faithfully for one hundred and twenty years the message he had received. At the same time he prepared the ark, in the building of which he demonstrated his faith. God, as He always is, was long-suffering, yet all were disobedient. They continued, as we have seen before, in the common pursuits of life; they paid no attention to the Word of God. If Enoch earned ridicule and suffered for his testimony, how much more Noah, when building the ark! His lot was to live in days of violence and the corruption of the flesh, and they did not become better;

they became worse. Nor did Noah attempt to stay the corruption by new schemes of civilization.

But the days of violence and corruption were the result of a most sinister event which plunged the world of that day into a terrible abyss. We must examine it more closely.

"And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, that the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose. And the Lord said, My Spirit shall not always strive with man, for that he also is flesh; yet his days shall be an hundred and twenty years. There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown" (Gen. 6:1-4).

This is, without saying, one of the most difficult portions of the Word of God. Inasmuch as it is evident that the days of violence and utter corruption followed the unholy union of the sons of God with the daughters of men, we must find out what this mysterious union was.

Most commentators explain it in the following way: Towards the end of the first age the Sethites, who were sons of God, disobeyed the divine command and married the daughters of the Cainites. The godly mingled with the ungodly, they gave up their place of separation and produced a race of giants. On account of this union violence and corruption followed and God executed His judgment upon that generation.

But there are numerous objections to this popular explanation of the union of the sons of God with the daughters of men. We find in the New Testament the command given to true believers not to be unequally yoked together with unbelievers. But no such command existed before the flood. There was no law of any kind and the commentators who assert that the Sethites broke the law, uniting with the Cainites, go beyond what is written, for such a law was not given. We notice also the significance of the first verse of

the sixth chapter. "And it came to pass, when *men* began to multiply on the face of the earth, and daughters were born unto them that the sons of God saw the daughters of men." The term "men" includes the entire race, the descendants of Cain and of Seth, the godly and the ungodly. The sons of God must therefore be distinguished from the descendants of Seth and Cain. It is also impossible to explain why out of such a natural union giants should originate.

The final argument we bring against this view is conclusive. Believers in the Old Testament are *never* called the sons of God. That believers become by the new birth children of God, and are sons and heirs of God, is an entirely New Testament revelation. This truth was not made known till Christ had died and risen from the dead, ascended on high, and the Spirit was given. He is the Spirit of sonship Who "beareth witness with our spirit that we are the children of God" (Rom. 8:16). There are a number of passages in the Old Testament in which the sons of God are mentioned, but in each they are not human beings, but they are supernatural, the angels of God. In the opening chapters of the book of Job the sons of God appeared before Jehovah's throne. Among them is Satan, and though he is the fallen Lucifer, he is reckoned among the sons of God (Job. 1:6, 2:1). In another passage in Job we read of the sons of God. There we are informed that the morning stars were singing together and the sons of God were shouting for joy in creation's hour (Job 38:7). It is evident that sons of God in the Old Testament are beings, not born of others, but directly created. For this reason in Luke's Gospel, Adam, the first man, is called a son of God (Luke 3:38). Believers in the New Testament are born "not of blood, nor of the will of the flesh, nor of the will of man, but of God." And therefore they are sons of God, possessing a supernatural life, even the divine nature, eternal life (John 1:12, 13). In the book of Daniel the term son of God is used once more. Nebuchadnezzar saw in the fiery furnace not three, who had been cast in, but four, and the fourth was like a son of God. But how is this important argument met? We quote from a Reference

Bible: "It is asserted that the title (sons of God) is in the the Old Testament exclusively used of angels. But this is an error (Isa. 43:6)." The quoted passage in connection with this argument does not prove anything whatever. In fact it proves the validity of our statement. Let us see. Here is the text. "I will say to the north, Give up; and to the south, Keep not back; bring my sons from afar, and my daughters from the ends of the earth." The context shows that this is a prophecy relating to the regathering of the true Israel, the godly remnant; they are believers of the future. Inasmuch as this text is a prophecy of a coming regathering of Israelites who believe, who will be acknowledged *in the future* as sons and daughters of God, the quotation of this text, that believers in the Old Testament are called sons of God, falls to the ground.

Inasmuch as the Sethites were not "the sons of God," we must see in them supernatural beings, fallen angels. This we believe is the true interpretation for various reasons. In the first place it is the traditional belief of the Jews living before Christ. Turning once more to the book of Enoch we find this tradition very prominent in some fragments which were undoubtedly in existence before Christ, as is conceded by nearly all scholars who have given themselves to the study of Jewish apocalyptic literature. We quote the text.

"And it came to pass when the children of men had multiplied in those days that beautiful and comely daughters were born unto them. And the angels, the sons of heaven, saw them and lusted after them, and spake to one another, 'Come let us choose wives from among the children of men and beget children.' And Semjaza who was their leader said unto them: 'I fear ye will not indeed agree to this deed and then I alone shall have to pay the penalty of a great sin.' Then answered they all unto him and spake: 'Let us all swear an oath, and bind ourselves by mutual imprecations not to abandon this plan but to carry it into execution.' Then sware they all together and bound themselves by mutual imprecations to its fulfilment; and they were in

all two hundred. And they descended in the days of Jared on the summit of Mount Hermon, and they called it Mount Hermon, because they had sworn and bound themselves by mutual imprecations upon it. And these are the leaders (then follow eighteen names). And they took unto themselves wives and each chose for himself one, and they began to go in unto them and they mixed with them, and taught them charms and enchantments, and made them acquainted with the cutting of roots and woods." Then follows the account of how the giants were born and what resulted from their birth.

"And there arose great godlessness and much fornication, and they sinned, and all their ways became corrupt . . . and as men perished, they cried, and their voice went up to heaven." Then comes the appeal to heaven. "The women have born giants, and the whole earth has thereby been filled with blood and unrighteousness. And now behold, the spirits of the souls which have died, are crying and complaining to the gate of heaven, and their lamentations are ascending, and they cannot escape from the unrighteousness which is wrought on earth. And thou knowest all things before they come to pass, and Thou knowest this thing affecting them, and yet Thou didst not speak to us. What are we therefore to do in regard to this?" Then the most high God spoke—"The whole earth will be destroyed, and a deluge will presently come upon the whole earth, and all that is on it will be destroyed."*

This traditional belief is likewise found in talmudical literature. In ancient Persian mythology the statement is recorded that demons corrupted the earth before the coming of Zoroaster and had allied themselves with women. Grecian mythology and that of other nations also have traditions of the gods coming down to man and corrupting humanity. We do not explore this any further and state it only as an evidence of how this belief, that the sons of God are supernatural beings, is wide-spread. Josephus and Philo Judaeus

*"Book of Enoch," Section I, Chapters 6-10.

held this view, as does also another apocalyptic book, "The Testament of the Twelve Patriarchs." To this we add the rendering as found in the Septuagint Version, the Greek translation made by learned Jews before Christ. The Septuagint renders "sons of God" by "*angels of God.*" The *Codex Alexandrinus* and several later manuscripts likewise say "the angels of God saw the daughters of men." Most of the early church fathers held this view, among them Eusebius, Ambrose, Justin Martyr, Tertullian and others. This proves that it was the universal belief in the early church.

But we have a stronger argument than Jewish tradition embodied in apocalyptic books, mythology, Persian myths, Septuagint Version and the belief of the early church. The New Testament fully supports this interpretation that the sons of God were angels which had fallen.

In both the Epistle of Jude and in the second chapter of Peter's Second Epistle, the fall of angels is mentioned, which cannot possibly be the pre-historic fall alone, when Lucifer, the son of the morning fell, and dragged other angels down with him. The strongest testimony we have is from Peter's inspired pen.

"For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment; and spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly" (2 Peter 2:4, 5).

"And the angels which kept not their first estate, but left their own habitation, He has reserved in everlasting chains under darkness unto the judgment of the great day" (Jude, verse 6). Peter connects these sinning angels with the time of Noah. From this it is clear that there were two apostasies in the world of angels. The first one happened in pre-historic times, when Lucifer possessed the original earth, became the rebel against God, lifting himself up in self-will saying, "I will ascend into heaven, I will exalt my throne above the stars of God . . . I will ascend above

the heights of the clouds; I will be like the most High" (Isa. 14:13, 14). The great angel-prince became Satan the Devil, and others shared in his rebellion and in his fall. Cast out of his original habitation he became the prince of power of the air. The atmosphere surrounding the earth, as it has been termed the stratosphere, the first heaven, is now the dwelling place of Satan with his wicked spirits and the demons. Milton's conception that the Devil is in hell, occupying a throne there, reigning as king, is as erroneous and unscriptural as it can be. He, and the angels who fell with him are not imprisoned or in the lake of fire; they are active on earth. The believer's warfare is with them. "For we wrestle not against flesh and blood, but against principalities, against powers, against rulers of the darkness of this world, against the wicked spirits in the heavenly places" (Ephes. 6:12, correct translation). It is still true as Peter wrote: "Your adversary, the devil, as a roaring lion, walketh about, seeking whom he may devour" (1 Peter 5:8). It is equally true that Satan also transforms himself into an angel of light (2 Cor. 11:14). Satan and his fallen angels and that great mysterious demon world, all are not bound but loose and active everywhere.

But here is another wicked act of some of these angels, according to the joint testimony of Peter and Jude. They left their own habitation, the air. On account of their departure from their habitation, they have been cast down to Tartarus (not Gehenna or Hades) already; they are in chains of darkness, in everlasting chains awaiting that day when they shall share with the devil and his angels the place prepared for them. When did they leave their own habitation and come down to go after strange flesh? There can be only one answer to this question, and that is given in the sixth chapter of Genesis.

And here is still another argument. We read in the fourth verse of the sixth chapter of Genesis, "There were giants in the earth in those days." The Septuagint Version translated the Hebrew word used here, *Nephilim*, by *Gigantes*, the Greek for giants. It seems the translators in 1611, in

producing the King James version, adopted the reading of the Septuagint and translated the Hebrew "Nephilim" by "giants." Nephilim has no such meaning. It comes from the Hebrew root *naphal* which means "to fall." Nephilim correctly translated means *the fallen ones*. An objection is raised from our brethren who hold the Sethite and Cainite theory. They quote Matthew 22:30. The Sadducees, the modernists of long ago, who did not believe in the resurrection of the body, tempted our Lord concerning the woman who had seven husbands. They wanted to know, "In the resurrection whose wife shall she be of the seven?". Our Lord answered in these words, "Ye do err, not knowing the Scriptures, nor the power of God. For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven." From this statement the conclusion has been drawn that angels are sexless and therefore the sons of God could not be angels.

But in this argument against the view that the sons of God are fallen angels, our brethren overlook the fact that our Lord speaks of the angels *in heaven*, that is, of the unfallen angels. But here are those who deliberately left their own principality, the domain assigned to Satan and his angels, to enter the earthly sphere with the purpose of corrupting the race.

It was done under the instigation of Satan, another attempt to frustrate God's purpose in redemption. He had made the same attempt when he whispered into Cain's ear to kill his brother Abel, for he knew that Abel was on the side of God, the seed of the woman. No doubt he helped with his superior wisdom and his power to push ahead the civilization rising in antediluvian days and finally he resorted to a bold attempt to destroy the whole race, both the descendants of Seth and Cain, producing a monstrous race, in order to corrupt the entire race to such an extent that God would have to exterminate all, and abandon his plan of redemption through the seed of the woman. Little did this being know, for he is not omniscient, that He, the Son of God, in the Bosom of the Father, would ultimately appear on earth as

the seed of the woman, the virgin-born Son of God. Nor could he prevent Noah and his house from being faithful to Jehovah, finding grace in His sight.

As to this unlawful intercourse of these fallen angels with the daughters of men, much is mysterious, and the writer feels that the Word of God itself warns not to even attempt to solve all of this mystery. "Intruding into those things which he hath not seen" (Col. 2:18) applies, we believe, to our investigation. So we must halt and curb our imagination for fear of fanciful interpretations. Little do we realize what the power of darkness, that dreadful kingdom of darkness, is. How much else we could add to this! But we refrain. The fact has been fully established in these pages, that the days of violence, the vicious corruption of the race, which forced God to act in righteous judgment, were produced through the influences of supernatural wicked powers.

We shall now turn to the end of our age to look into some of the prevailing conditions, the days of violence, of moral corruption which we are facing, the approaching collapse of our boasting civilization. We shall see the unseen powers behind all that is going on in the world today. We shall find that the worst in violence, lust and every other corruption has not yet been reached, but that it will surely come after the New Testament Enoch, the true Church, has concluded her testimony. As it was in the days of Noe, so shall it be in the days of the Son of Man.

THE EVENING

CHAPTER VII

The Evening

"And the evening and the morning were the first day." We have traced dispensationally that first day, the age before the flood. We saw the rise of a great civilization, the attempt to bring happiness to mankind in material things, to remove the curse which sin had brought upon the race and its dwelling place, the earth. We pointed out the great division existing then, as it is even now, the Cainites and the Sethites, believers and unbelievers, godly and ungodly, the seed of the woman and the seed of the serpent. The Sethites believed the Word Jehovah had spoken; they waited patiently for its fulfillment; they called upon the name of Jehovah, and, as Enoch did, walked with Him. The Cainites with their false worship were the builders of the first civilization; it was godless. Polygamy began to be practised and, in spite of human progress, discoveries, inventions, art and literature which flourished according to the most ancient sources, the age deteriorated. A mighty God-inspired witness arose, Enoch, the seventh after Adam. He was faithful in giving his message of righteousness and judgment to come. The increasing unbelief brought to this first prophet nothing but ridicule and scorn. In spite of the solemn warning they continued in their ungodly deeds.

Then one day Enoch disappeared. It made no impression upon that declining age. We do not read a word as to the results of the mysterious disappearance of Enoch. The race continued in their material pursuits; they ate, they drank; they married; they were given in marriage.

It got darker and darker. The evening merged into a dark night. The powers of darkness arose; fallen angels appeared to possess men and women. God's Holy Spirit, Who was active throughout that age, was now to be withdrawn, no longer to strive with men. A flood of violence and moral corruption began. It rose higher and higher, until the corruption had become universal. Yet God did not leave even then the earth without a witness. Noah, the preacher

of righteousness, sounded forth his warning and demonstrated his faith by the building of the ark. It was the densest night when Noah and his house entered through the one door into the ark. Perhaps the mass of unbelievers and ungodly witnessed all this. The sneering crowds looked on till an unseen hand suddenly shut the door. It was the hand of Jehovah. Even then they knew not. The deluge came, and the sneers and jeers were suddenly changed into cries of terror and despair. Sudden destruction came upon them, as travail upon a woman with child; they could not escape.

And as it was—so shall it be! We live in another age. *It will have an end.* Our great prophet, the Lord Jesus, has told us so. In Matthew, chapter thirteen, speaking in parables as to the kingdom of heaven, He shows prophetically the religious drift during the age when He is not here in person. In explaining the meaning of the second kingdom parable, He mentions twice, to quote the authorized version, "the end of the world" (Matthew 13:39, 40). It is well known to all diligent searchers of the Word of God that our Lord did not mean the end of the *kosmos*, the physical earth. The word He employed is the word *aion*—age, or dispensation. Yet, in spite of this fact, the old error that He meant the end of the physical earth, the end of all things, and a universal judgment, is being perpetuated by our postmillennial brethren. It is the end of the *age* which brings a harvest—both of the tares and the wheat.

From the twenty-fourth chapter of Matthew we learn that the great prophetic discourse, to which we have referred before, was occasioned by the questions of His disciples. One of them was about the end of the world (Matt. 24:3). But here again it is not the Greek *kosmos*, but the word *aion*—age. "What shall be the sign of Thy coming, and of the end of the age?" As we have made it so clear in plainest words, when our Lord spoke of the days of Noah, He pointed out that the present age will have an end.

The Holy Spirit in the epistles, which were written under His guidance by His apostles, bears witness to the same

fact that there will be an end to our age. When Paul writes in First Timothy of "the latter times" (1 Tim. 4:1) he means what will happen when our age terminates. In his second epistle to Timothy, containing his final words, ere he sealed his faith by the martyr's death, the Spirit of God writes through him of "the last days" (2 Tim. 3:1), that is the end of the age. James, in his epistle, written about the year 45 A. D., mentions the last days, the end of the age (James 5:3). Peter and Jude received messages, as pointed out before, describing the end of the age. John's testimony concerning the "last time," also means the same end (1 John 1:18). From all this we learn that our Lord and Saviour, His apostles by the Spirit, taught that our age is going to end. It is not going to last forever. Liberal, modernistic Christendom does not believe this at all. As Peter tells us, they say, "Where is the promise of His coming? for since the fathers fell asleep, *all things continue* as they were from the beginning of creation" (2 Peter 3:4).

What kind of an end will it be? This question we can best answer by considering first of all in a very brief way what, according to Scripture, is the character of the present age. A few Scripture passages and facts will make this very clear.

In 1 John 5:19 we read, "the whole world lieth in the wicked one" (correct rendering). No one needs to guess who the wicked one is. It is that sinister being whom our Lord describes in the following words, "He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar and the father of it" (John 8:44). Our Lord told the unbelieving Jews, "Ye are of your father the devil, and the lusts of your father ye will do." They belonged to the serpent's seed. And so this age is an age which is controlled by the murderer and liar from the beginning. The age began with the rejection of Him whom the Father had sent. The power of darkness seemingly was triumphant when the world cast Him out and He was nailed to the cross. While this enemy of God is called the Serpent, Dragon, Devil, Satan, the Prince of the power of the air,

he also bears another most extraordinary name. He is "*the god of this age*," that is, of our own age (2 Cor. 4:4). Now inasmuch as our age lieth in the wicked one, and the wicked one, the prince of the power of the air, has been enthroned after the rejection of Christ by Jew and Gentile, as the god of this age, then our age cannot be a good age; it must be an *evil age*. This is the teaching of our New Testament. There is not a single passage which hints that our age is anything else but evil. Nor do we find a single promise that the character of this present age will be transformed into something better, that gradually the control of the god of this age will be reduced, till finally it becomes a good age, producing righteousness and peace. There is a trinity of evil, and that trinity will always be evil, beyond the possibility of a change: the *flesh*, the fallen nature of man; it is *flesh* and never can be anything else; the *devil*, he will always be the devil; and the *world*, our age.

It too remains the same. By nature every human being is linked with this trinity of evil. We are born of the flesh, through sin we are the slaves of sin, and as such under the dominion and control of the author of sin. We walk by nature according to the course of this world, according to the prince of the power of the air (Ephes. 2:2). We are therefore of this world, this age, and the three principles of the age—the lust of the flesh, the lust of eyes, and the pride of life govern the natural man. Nor can a single human being in any way whatever change this condition. There is only one way of deliverance from sin, from the devil and from this evil age, the deliverance through faith in Christ. It is written that "our Lord Jesus Christ gave Himself for our sins, that He might deliver us from this *present evil age*, according to the will of God and our Father" (Gal. 1:4).

Those who believe on the Lord Jesus Christ are "no longer of this world"; grace has taken them out of it; they are delivered from it and no longer are a part of the world-system over which the devil is master and god. True believers who are delivered from the power of darkness, which rules this age, and who are translated into the kingdom of

His Son (Col. 1:13), are exhorted by the Holy Spirit to be separated from the evil age, not to be conformed to it, but to be transformed (Rom. 12:2). John wrote to the little children, those who are born again, "Love not the world (the present age), neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof; but he that doeth the will of God abideth for ever" (1 John 2:15-17). And James, Spirit-filled, passionately cries out, "Ye adulterers and adulteresses (meant spiritually), know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God" (James 4:4).

Nor must we forget that our age with its boasting civilization hates those who have accepted Him, Who delivers from this age, who walk, as Enoch did, in fellowship with Jehovah, the Lord Jesus Christ. The children of God walk no longer after the flesh, but after the Spirit. "Therefore the world knoweth us not, because it knew Him not" (1 John 3:1). Our Lord told us so. "If the world hate you, ye know that it hated Me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you" (John 15:18, 19). Nor must we pass by His blessed words as they were addressed to the Father in His own prayer. "I have given them Thy Word; and the world hath hated them, because they are not of the world, even as I am not of the world" (John 17:14). This hatred which exists throughout this present age leads us back to Cain; he hated his brother. The same being who controlled Cain controls this age. He tries to stamp out that which is of God and which belongs to Him, who will some future day strip the god of this age of his power and consign him to the pit. Behind all the terrible bloody persecutions of Christians during this age stands the murderer from the beginning. In Romanism they speak of "the holy

inquisition" which murdered and tortured hundreds of thousands. The true name is "the satanic inquisition". And all the perversions of the Gospel of Christ, the miserable counterfeits, the denials of the Truths of God, the increasing apostasy in nominal Christendom, heading for atheism and its works of immorality, is the work of the god of this age in which he reveals his true character as the liar from the beginning.

Such then is the real character of our age and, inasmuch as it is impossible of improvement, as long as its god is the murderer and liar from the beginning, its end must be evil. It is written, "But evil men and seducers shall wax worse and worse, deceiving, and being deceived" (2 Tim. 3:13). This is equally true of the entire age. It is the teaching of God's Word that our age becomes worse and worse, that its end will not be light but night. We know in saying this that we clash with the popular opinions held by Christendom. Alas! it is too true that even Christendom is included in the inspired statement that "the god of this age hath blinded the minds of them which believe not." A good part of Christendom follows the traditions of men. Instead of searching the Scriptures, comparing Scripture with Scripture, relying upon the infallible guidance of the Holy Spirit, they follow crystallized creeds, certain confessions, commentaries long out of date, with their illogical and spiritualizing methods.

One of the master-ways of the liar from the beginning is to hide the character of the age over which he rules, to paint all earthly conditions in the most attractive way, to make it appear as if everything is moving in the right direction, and that all is well. Though evil increases he makes men, including theologians and religious leaders, believe that the present day conditions are only the necessary steps in the process of evolution toward something higher and better. Then he induces his dupes, these false prophets, to abandon the true Gospel of Jesus Christ, declaring that it is no longer sufficient or needed, that the social Gospel, or some other cleverly conceived counterfeit, will be more beneficial for the

progress of humanity. He points likewise to the discoveries and inventions as evidences of the betterment of the age, and by these things he blinds the minds of millions of professing Christians. Satan hates the Gospel of Christ, as he hates the Christ of God; he also hates the Word of prophecy, for God's revelations concerning the future give a deep insight into God's plans and purposes and lead the believer into a surrendered and separated life and service for God.

In a previous chapter* we asked a number of questions as to the end of the present age, which we shall now briefly answer.

If we had but the one prediction from the lips of our Lord as to the end of the present age, that, as it was in the days of Noah, so shall also the coming of the Son of Man be, it would be sufficient to convince every intelligent Christian that our Lord did not teach an age-ending of righteousness and peace. The expression "Christian civilization" is widely used in all Christendom. Did our Lord ever use this term? Did He tell His disciples ere He left them to go into all the world and to civilize all nations? He did not. He instructed them to evangelize, beginning in Jerusalem, in Judea, Samaria, and the uttermost parts of the earth. Nor did He promise that the future age would introduce a new social order, which would abolish gradually the outstanding moral and social evils, such as various crimes, injustice, and war. Nowhere did He promise that through His teachings a great universal brotherhood of nations would be established, which would result in the equality of all races. He had nothing to say about a constantly improving age and its glorious end.

He answered the question of His disciples as to the end of the age in an entirely different way from what we hear today from modern pulpits, and what we read in the religious press. "For nation shall rise up against nation, and kingdom against kingdom, and there shall be famines and pestilences and earthquakes in divers places" (Matt. 24:7). This prediction cannot be dismissed by claiming a fulfillment in

*Chapter V, Page 85.

the destruction of Jerusalem, as is so generally done. He describes the political character of the age—wars, rumors of wars, conflict upon conflict, struggles among nations and kingdoms, revolutions and counter revolutions. So He spoke and so it has been during these nineteen hundred years. So it will be to the very end of the age and no Moscow conceived "United Front against Fascism and War," no Pacifist movements and Pacifist cults, often linked with atheism and hatred of all religion, can change it.

We must not overlook His words about the end of the age, as recorded by Luke. "And upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken" (Luke 21:25, 26). Such an age-ending is clearly indicated by His infallible words recorded in Matthew's Gospel. "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be." He did not announce Jerusalem's destiny in these prophetic words. No such world-wide tribulation is recorded in the history of our age. It is future, for He also told us that *immediately* after the days of this tribulation He will return in power and great glory (Matt. 24:29, 30). Preceding the great end tribulation of the age, our Lord told us, there will be false Christs, false prophets, iniquity will not decrease but abound. The idea, almost universally taught and accepted in Christendom, that Christ established His kingdom on earth, which century after century is growing, that it will continue to grow till all nations are brought into that kingdom, after which the King Himself will appear to end the age, is *totally* foreign to the teachings of our Lord.

We stated before the fact that the writers of the New Testament epistles, Paul, John, Peter, James, and Jude, were prophets. Did these Spirit-filled men predict smooth things? Did they have visions of optimism, clashing with what Christ had taught? They did not pen messages which promise the increasing victory of true Christianity, the

universal acceptance of sound doctrine by all nations. They had nothing to say about a phrase some of our Fundamentalist brethren have coined, "world-wide revivals." Nor did they advocate "Church Federation" and a "Union of all Christendom." They taught "*Church Separation*," but none of these mighty instruments of the Holy Spirit ever wrote a single word from which we might gather that the end of our age will *not* be a sunset of increasing darkness, the red and lowering sky, but a sunset of brightness.

Let us remind ourselves of some of these weighty warnings, not flowing from their own minds, but communicated unto them by the omniscient Spirit of God.

Listen to *Paul*! Departure from the faith is coming in the latter times! Seducing spirits and doctrines of demons are the coming order, and that means the rejection of God's supernaturally revealed truth (1 Tim. 4:1). Hear him again! The end of the age will bring perilous times! There will be a great moral corruption, not in Roman heathendom, so vividly pictured in the first chapter of the epistle to the Romans, but the moral declension and corruption of *Christendom*, of those who have the form of godliness and deny the power of it. They have a Christian profession, boasting of a denominational name, but they were never born again; they are followers of Cain. Theirs is a Cain worship and a Cain walk, the walk in the flesh, the conformation to the age under the control of its god. "Men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God!" What an awful record! No moral improvement but moral corruption even under the guise of a Christian profession. Again he writes and it is probably his last warning given from the Roman prison: "Preach the Word . . . For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables" (2 Tim. 4:1-4).

Peter warns of the false teachers. "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them and bring upon themselves swift destruction" (2 Peter 2:1). Then follows a description of the religious apostasy of the end of our age. *Jude* gives a similar, yet independent testimony. His entire epistle is a description of the last days of Christendom on earth; no return to God, no great world-revival, but God opposition and God defiance. *James* adds his Spirit-given message as to the end of the age. They heap treasures together for the last days! Immense fortunes are gathered, rising higher and higher. They live in pleasure and wantonness which is often hard to realize and to believe. Much of these treasures are ill-begotten; they are obtained by fraud. There is injustice everywhere, hence the ever-increasing clashes of capital and labor. The hire of the laborers is kept back by fraud. But does *James* promise a remedy for these conditions when the last days of the age are here? Does he mention Socialism, Communism, Fascism, a New Deal, to end all injustice? Does he suggest the application of the principles of the Sermon on the Mount as a solution? No! He exhorts to patience. "Be patient therefore, brethren, unto the coming of the Lord" (James 5:7). He saw no remedy to make the evil age a better age.

Another great prophecy as to the end of the age is contained in the Second Epistle by Paul to the Thessalonians. This, with the teaching of the last book of the Bible, the Revelation, concerning the end of the age and the predicted events, we reserve for the next chapter, in which we shall learn of the darkest night which is in store for this age.

We must now present to our readers the startling evidences that the world is in the evening of the age, its sunset is here, and in a short time the sun of the age will have set and the darkest night follow. But where shall we begin with our description of world conditions? Two years ago the author wrote his "Hopeless—Yet there is Hope." We gave a brief survey of the political, the moral, the religious and social developments since the dawn of the twentieth century. We

showed the frightful drift downward. In reading again what we wrote but two years ago, we were astonished to find how much worse world conditions are now in 1937 than they were in 1935. As to the United States, conditions are reaching such a stage, politically and morally, that they may even approach in a short time the plight of Europe, and precipitate one of the major tragedies of all human history. To give a complete picture of these new developments would need hundreds of pages. We confine ourselves to the most outstanding facts.

Europe is more than ever an armed camp. On page 97 of the above mentioned volume we give the military strength of the leading nations, the British Empire with all dominions, France, Germany, Italy, Russia, Czechoslovakia, and Japan. The figures given are now out of date, for hundreds of thousands more are being trained. Standing armies have not been reduced in any of these countries. The financial burdens on account of the insane race for armament, running into the billions, are of necessity constantly increasing, so that the economic and financial conditions of most of these European countries spell despair. More feverishly than ever ammunition factories are working day and night. We are told that outside the great Essen factories in Germany, producing an almost unbelievable amount of war material, the following sign is displayed: "Each worker in this factory works for the peace of the world." That is one of the delusions of the god of this age—the more war preparation, the greater the standing armies, the more powerful the war machineries, the greater the hope of world peace. Keep on with your program conceived in hell! In the meantime the internal conditions of these nations with their crushed and suffering millions become more desperate, hopelessly so.

Along the seashore of Great Britain, Germany, France, Italy and Russia, day and night, year in and year out, the welding machinery is kept busy in the construction of new battleships and other war crafts great and small. The naval programs show the same increase. Germany is now constructing a great battleship of 35,000 tons, besides one air-

craft carrier and many others, including a 10,000 ton cruiser, six destroyers, twelve torpedo boats, four submarines of 250 tons and four of 500 tons. These are their official statements, but from other sources the information comes that not four new submarines have been launched, but twenty-four of 500 tons each, and one which has a tonnage of over seven hundred. The other nations keep step with this program to "insure the peace of Europe." Believe it or not!

When the British ministers were in Berlin in the fall of 1935 they agreed with Germany that there was to be a certain limit to armoured divisions. But 1937 shows that this pledged limit has been exceeded by a number of divisions. The other nations know it and to insure the peace of Europe and the whole world, they must measure up to it and if possible surpass the German re-armament program.

And what about the preparation in the air? The prince of the power of the air shows his masterful hand there, more perhaps, than he does in the hordes training for wholesale murder on the earth.

Since 1935 hundreds of aeroplanes and bombing planes have been constructed by the nations. According to a statement which appeared in the "Manchester Guardian," just a year ago on July 7, 1936, Germany was producing 250 military aeroplanes a month. In November of the same year the production per month rose to 300. In the beginning of 1937 even this number has been exceeded. Is England doing less? Is France reducing her air craft? Is Russia falling behind and Italy paying less attention to a coming war to be fought from the air and through the air? They keep step with Germany and her preparations. Russia made recently a demonstration of her skill in the air by flying a plane to California via the North Pole. Great Britain, fearing that coming war in the air, has expressed her well founded fears by ordering some forty million gas masks for every man, woman and child of her subjects. Look at it! Has there ever been a Europe like the Europe of 1937? Every nation preparing and keeping on preparing for the days of violence, for the great world catastrophe. All Europe

is like an immense barrel filled with the most destructive explosives. Just a tiny little spark is needed, and all Europe will be blown to pieces. That coming explosion will shake the world and bury in its debris all that is left of our civilization. Europe once had a thirty years' war; it left Europe in a deplorable condition. Europe as it was after that disastrous war was a heaven in comparison with what Europe will be after the coming conflict.

"War in Europe is unavoidable," says Felix Wittmer in his arresting book "*Flood-Light on Europe*".* He also declares, "One cannot but hope that the next war, which now seems almost unavoidable, will teach its participants such a good lesson that at last—if everything is not destroyed—the Europeans will come to terms." Our opinion is that there will be nothing left but anarchy, the program conceived by the god of this age, crystalized in the abolition creed of the Illuminati, and practically carried out in Sovietism. All European statesmen say, "War will come"! "War can no longer be delayed"! "It will surely come"!

How will the next war be fought? It seems the eyes of all Europe are upon Germany. Though Adolf Hitler has *expressed* a number of times that the re-armament of Germany does not mean another war of aggression, that his intentions are peaceful, it seems nobody trusts him. The "*Manchester Guardian*" (November 13, 1936) reports the following statement made in the House of Commons by Mr. Winston Churchill: "Germany reaches the culminating point of her gigantic military preparations and will be forced by financial and economic stringency to contemplate a sharp decline or find another exit from her difficulties." But Germany, sad to say, has imbibed such a national pride which has developed into an Aryan insanity, the delusion that to her belongs the place in the sun, that she will never acknowledge her financial and economic defeat. The only other exit out of her in-

*"*Flood Lights on Europe*," by Felix Wittmer. Charles Scribner's Sons. A most informing volume.

creasing plight is war. Fascism and Nazism glorify war. The German dictator Hitler in his book "Mein Kampf" declares that through perpetual warfare mankind has achieved her greatness, but perpetual peace would result in the ruination of the human race. This war craze seems to grow among the Hitler directed youth of Germany.

We have not yet answered the question: How will the next war be fought? Will German armies march again towards France? Is "Rache" (revenge) to be meted out to France? Will Belgium suffer again? Or will the march be through Switzerland or the Netherlands? We unhesitatingly answer each of these questions negatively. Germany will not turn again towards the Western front.

Before the war, imperial Germany under William II had much to say of the "Drang nach dem Osten" (The urge towards the East.) Nazism is heading more strongly in this direction than imperial Germany. Her goal is the conquest of Russia. Germany's eyes are upon that land of immense resources. She no longer demands merely the return of her colonies. A higher prize fills her eyes. A greater glory has loomed up. The god of this age, as he did with our Lord, shows her the wealth of the great undeveloped East—Fall down and worship me, and all shall be yours!

The wealth of the East, more particularly Russia, cannot be expressed in human figures. Her immense forests consist of over 700,000 English square miles, with the finest and rarest timber, nearly four times the territory covered by Germany. The mineral deposits of Russia are many times greater than the mineral deposits of the United States and all Canada. The iron and coal stores are enormous. Oil is found in equally large quantities, though but a small fraction of the territory has been explored. Precious metals like the much needed platinum (nearly all the world's supply comes from the Ural mountains) and other minerals, are present in an almost inconceivable abundance. During 1935 the gold production of Russia was greater than the output of both the United States and Canada. Soviet Russia in spite of this immense wealth seems poverty stricken. Though

rich in great farm lands, through the war conditions, lack of transport, etc., in 1921-22 she suffered a famine in which over five million human beings perished. Russia needs development, expert engineers of every description, economists and others. There is a possibility, as recent rumors indicate, that Russia and Germany may come to a peaceable understanding and form an alliance. To the writer it seems rather remote.

It is not a secret but widely known that Germany is extremely active among the nations which form the so-called little entente, and the Balkan entente, formed in Athens in 1935 including Turkey, Greece, Roumania and Yugoslavia. All these states have a large German population, especially Czechoslovakia (3,500,000), and through these the Reich carries on propaganda; it is even claimed that Germany re-arms some of these small nations, preparing them for the coming conflict. There is a very strong pro-German party in Czechoslovakia patterned after Nazism, the *Sudeten German Homeland Front*. They are extremely active in their propaganda, boycotting Jewish and Czech merchants. On the other hand Dr. Goebbels, Hitler's right hand man, made in a great speech, delivered in Hamburg on February 4, 1937, a direct disavowal of being active in the Balkans. He said, "We in Germany have been accused of undermining the Balkans, of bringing about the fall of Titulescu (the foreign minister of Roumania and an outspoken enemy of Fascism), of breaking up the little entente, and of taking Yugoslavia and Greece under our wing. This is not the case. The nations are gradually becoming more alert and realize the game which is being played." The near future will show who speaks the truth.

But what means the close alliance of Germany with Japan, the great enemy of Russia in the Far East? First it was questioned that such an alliance existed. It is proved now beyond the shadow of a doubt. Not only Germany has made a pact with Japan, but also Italy and Poland. It is aimed at Russian Communism. Japan is fighting Communism desperately. China is cursed with this spawn of the abyss.

Should China fall into the bloody hands of Communism, it would be the greatest menace to all Asia. One can readily see what may happen in case a war breaks out in the far East and Japan and Russia clash. The two outspoken enemies of the Reds are Mussolini and Hitler; having a pact with Japan, they would march on to Russia through Poland, Roumania, Greece, and Bulgaria. Of late Russia claims to have discovered that a strong propaganda is being carried on everywhere in the Far East and in her own provinces and that many spies have disguised themselves as religionists.

We must also glance briefly at the internal, and especially the religious conditions in Germany. As to her economic conditions, Germany is in a sad plight. Nazi Germany is heading for a colossal bankruptcy. Where can she turn with an ever increasing, staggering debt? In the beginning of 1936 her national debt was 20 million marks; it is now said that by the end of this year Germany's debt will be twice as much. Perhaps this brings a little ray of hope into this dark picture. It takes money to carry on a war. Who is going to back a bankrupt nation in starting and carrying on a war? What the *South African Opinion* says (January, 1937) is well stated: "Hitler, despite his extravagant and paranoic gestures, has so far from providing the German people with any enduring benefits, landed Germany almost inextricably in the mud." It is said that Nazi leaders often tell the nation that it must emulate Prussia which at a certain time starved itself to death. Col. Frank Knox, one of America's outstanding journalists (*Chicago Daily News*), recently spent some time in Germany. He quotes a Bavarian Labor leader saying in Munich: "Germany is entering on a period of severe material privation and it will take us at least twenty years to regain our prosperity." Col. Knox states that skilled workers in Germany receive 19 cents per hour and unskilled labor but 15 cents per hour.

We quote again the *South African Opinion*: "The treaty of Versailles was certainly a heavy millstone around the German people, but it is safe to predict that it will take them longer to recover from the feverish rearmament pro-

gram which consumed almost all the available assets of the nation. In the face of difficulties less calamitous, the Nazis always employed desperate diversions, such as a Rhineland coup as a reviver. The question we must all ask is: Will the next diversion be inside or outside of Germany? The last four years have shown that the German nation was capable of tremendous sacrifices under the sway of Nazi idealism, however false and spurious, this idealism may have appeared to an outsider. But it can no longer be doubted that the increasing misery is sapping their last reserves of hope and with it their blind faith in Hitlerism."

Germany has been called the heart of Europe; and so it is—the land of Luther, of Schiller and Goethe and hundreds of others famous in literature, art, music and the different sciences. Equally true it is that anti-Christianity, destructive Bible criticism, has also flourished there in the past. Baur and Strauss, above all Nietzsche, with his destructive philosophy, sowed their awful seed which has brought its terrible harvest. But now a certain clique has arisen in the land of Luther which is out and out anti-Christian. They deny the Lord who bought them and in their blindness even deny that Christ was, according to the flesh, the Son of David and the Son of Abraham. Their aim seems to be the total destruction, the complete annihilation of Christianity. The god of this age has blinded that clique to such an extent that they have forgotten that the devil in past history made the same attempts through his seed, but ignominious defeat followed. As if a handful of Aryomaniacs, who hate the Bible, the Christ of the Bible, the Gospel and the Church, could ever succeed in their insane endeavors! They are trying to produce a special German god, German religion, German church. Here is a new "Apostles Creed," a glorified paganism which has been formulated by one Deppe, which is used in Westphalia, in a certain school:

"I believe in Germany, God's second beloved son, master of himself, conceived under the Northern heaven, born between the Alps and the sea; suffered under Papists and worshippers of mammon, was slandered, beaten and reduced

to poverty; was tempted by devils of all kinds down to hell itself; was resurrected from political and racial death after decades of poverty and misery; ascended into the spiritual world of Eckehardt, Bach and Goethe, where he sits with his great brother of Nazareth on the¹ right hand of the Almighty, from whence he will come to judge those buried alive and the dead."

Surely blasphemy has gone to seed in a production of this kind!

The whole Nazi system seems to fight the Church. Scores of noble confessors of true Christianity are in prisons, thousands are suffering in concentration camps, and the end is not yet.* Under the pretext of guarding the morals of the nation the Roman Catholic Church is accused of widespread immoralities, of all kinds of sex perversions. How much truth there is in all this is difficult to ascertain. It is true certain parts of Roman Catholicism and German Protestantism have meddled with the affairs of the Reich, and the government is trying to suppress this kind of propaganda and stamp it out completely. On the other hand for other denominations at work in Germany there seems still to exist religious liberty. The German Methodists, Baptists, the free Evangelical Churches and others, work on unhindered up to the present time. They even claim to have more freedom than they had in days gone by.

What about France? "Unstable as water" describes her political history, and never as unstable as in the year we write. She insisted that the Soviets be admitted as a member

*Karl Barth expresses it correctly when he says: "I wish the great struggle of the Church in Germany was understood more in the Churches of the world. It is not only a question of freedom in the Church, but the fight of the Church against a new religion—not a philosophy of ideas merely written about in books and periodicals, but a religion presented by the State and by persons like Hitler and his friends. It is a new religion which is also a new power in the world. Never since Mohammed has Christianity been so threatened as it is in Germany. The Church there is not strong and this great struggle came upon it unexpectedly. Declarations of sympathy from other Churches will be of little avail."

of the League of Nations. It was well stated by the *N. Y. Times*, two years ago: "France knows that before she can get ammunitions from the United States she will have to pay on delivery. She knows that in the event of trouble Great Britain will be looking to her own defense. So Russia has become in French imagination the source of an inexhaustible supply of ammunition just as the Czar's armies used to be regarded as an inexhaustible supply of man-power." The *Journal des Debates* warned: "We are being drawn toward an alliance with Soviet Russia. The Eastern pact and the introduction of Russia into the 'League of Nations' have no other explanation. The road which is being laid for us is full of holes and traps." What this French Journal anticipated came to pass. The tottering Soviet Republic of murderers was, through the influence of France, admitted to the League. Then it came to light that France and Russia had made a secret pact. In case of war, Russia is to come to the help of France, and her great aerial navy is to be at the disposal of France. And Russia expects the same help from France in case the Red Republic is attacked. Then came the actual alliance. France fell into the trap.

France lives in constant fear of an attack by Germany, which France regards as her worst enemy. A certain clique backed up by certain newspapers has created this fear and helped it along. Again and again it was stated, France does not want war but Germany does. "Hitler c'est la guerre"—Hitler is war—was hammered into the people. Then France built up its foreign policy on this fear of war. Then the trap was set. The Soviets have a big war machine, they are the most military nation in the world. They hate Germany on account of Hitler having exposed and defeated the Red plot of several years ago. As the press continued to back up this fear complex, the press backed up by vicious Moscow, France was driven into the arms of the deadly enemy of all the well ordered nations of the world.

What happened? The leader of the government is now Leon Blum, who is a leading Socialist. Since the Franco-

Russian pact France has had nothing but upheavals and great strikes. In order to satisfy the workers' demands, Blum promised them a forty-hour week, holidays with pay, and collective labor agreements. Many drastic social and economic reforms have also been introduced. Agitators, the tools of the Reds, continue their communistic agitations. France took a fatal step in making such an alliance with the Reds. Moscow ever since is doing all she can to produce an internal revolution in France. That is how the Soviets pay back the friendly gestures of any country. The country which makes any kind of a pact with the most lawless, godless and vicious government in existence, invites nothing but trouble, and sooner or later will be forced either to break the pact, or succumb to their program of world revolution. Sooner or later, statesmen predict now, France will have to face another civil war.

The atheistic and immoral conditions of France are too well known to need any further comment. We must mention just one cult which seems to flourish again in France, the cult known as "Devil Worship" and the "Black Mass." It was prominent during the middle ages. For a time it seemed to have been stamped out, but now it has had a revival. It would be impossible to give a description of this Satanic cult, for it is so vile, filled with such obscene practices, that it is unprintable. The "Devil Worship" is not confined to France; it is found elsewhere.

What will happen in Europe in case Germany follows "the urge to the East", if Germany through the Balkan States invades the Soviet territory? Would France come to the aid of Sovietism and invade Germany? Would her bombing planes scatter destruction and death everywhere?

We must pass over the conditions prevailing in Austria and Hungary. We cannot follow the political agitations going on there, nor explain the "Anschluss" and quote the views of statesmen as to what will happen in Austria.

Over a year ago a voice was heard shouting out a few words, words of significant meaning. "*The Roman Empire of the Caesars has now been restored!*" The voice that spoke

was the voice of the greatest European dictator, "Il Duce Benito Mussolini". It was spoken after his ignominious conquest of Ethiopia, the flight of the Ethiopian Emperor, and the capture of his capitol. The Roman Empire is described in Scripture as a great beast, a nondescript with great iron teeth. As such the holy seer, Daniel, saw it 2,500 years ago arising out of the sea of nations (Dan. 7). Italy manifested this character when she invaded an almost defenseless country, Ethiopia. Countless thousands, men, women and children, defenseless Ethiopians, were cruelly murdered. And this frightful slaughter, producing unspeakable suffering, was heralded in Italy from the Pope down to the poorest peasant as a "glorious victory." The now tottering League of Nations attempted something like "sanctions," but became practically a laughing stock. Mussolini shook his fist in the face of all Europe. He threatened to re-make the map of Europe. Here are his words: "If the League of Nations keeps on with sanctions against Italy and if they declare others, I will declare war on Europe." Even Great Britain began to tremble and withdrew the greater part of her navy from Italian waters.

And now Germany and Italy have united; Mussolini and Hitler have become friends. The perfidy of Italy during the world war is forgotten. To say the least, such a union is not natural. It is a makeshift at best, and it remains to be seen what the outcome will be. Both are the sworn enemies of Communism. At the same time Mussolini continues with his war-program, as we learn from a communication which appeared in the Associated Press:

"Sixty new airports, almost all of them for military purposes, are under construction by 25,000 workmen in Italy

"An authoritative source said the airport program was part of Premier Benito Mussolini's campaign to build up Italy's aerial strength to match her new imperial responsibilities.

"It has no relation to the strained European situation, this informant said, although Il Duce has proclaimed Italy's determination to be prepared for any need of force.

Mussolini recently has devoted much time to Italy's military airports, piloting his own plane on several inspection flights.

"About \$500,000 will be spent on construction of new airfields in this program, it was said, and an additional \$3,500,000 for airport equipment.

Is Mussolini going to succeed, as he already boasts, in the restoration of the Roman Empire? Will he become that little horn so prominent in Daniel's vision (Dan. 7:8)? Will Mussolini and Hitler control the rest of Europe? Papal Rome a few months ago made a significant declaration. Cardinal Pacelli, the Papal Secretary of State of the Pope's Domain, said in a public speech: "*Mussolini is the restorer of Imperial Rome and the promoter of its culture.*" Surely all these recent developments can have but one meaning, the sun of our age is setting, the evening is here. The prophecies relating to our age-ending are rapidly approaching their fulfillment.

We turn to the Soviet Red Republic. We do not need to rehearse the birth and development of that lawless government. There is no need of reminding our readers of the slaughter of millions, the work of the murderer from the beginning. Nor do we restate the fact that countless thousands of innocent victims, thousands of them real Christian believers, are still suffering cruelly in bleak Siberian prison camps and colonies. Nor do we point out again that their program is world revolution, the attempted wrecking of other governments, the vicious atheistic propaganda which seems to go on unhindered. We have stated all these facts in our previous books* and most of our readers are acquainted with these terrible events which surpass anything in past human history.

Of late the report has been scattered by some of the deluded "Friends of the Soviets," the modernistic half-reds, the "Pinks," that the persecution of Christians has stopped. It is not so. The League of the godless (Bezooshniks) is at it stronger than ever before to stamp out any form of

*"The Conflict of the Ages," and "Hopeless, Yet There Is Hope."

religion. Her war preparations continue unabated. She is the most deceitful nation on the face of the earth. Through her propagandists and agitators active in all countries she urges peace and disarmament, yet she maintains the biggest army and war machinery in all Europe. The Reds in the United States with their deluded and misguided followers, many of whom are preachers and college professors, plead for the disarmament of America and all other "capitalist" countries, while Soviet Russia, which has declared war on capitalism everywhere, is steadily going ahead organizing the whole nation on military lines. While her well paid agents are painting conditions in Russia in the brightest colors, her internal conditions are so terrible that the word "rotten" hardly expresses it.

Dr. William Durant, author and philosopher, went there and after a stay of a few weeks he declared "that the Russian people are suffering from terrorism and tyranny that is more widespread than at any time since the reign of Ivan the Terrible." We could fill pages upon pages with similar reports.

But of late something is happening in their own midst.

Stalin seems to have developed into another Robespierre or something worse. It seems the full truth cannot be ascertained. Some of the outstanding leaders of Communism have been arrested, imprisoned, assassinated and executed. Several committed suicide. Among them we find the names of editors, former ambassadors, directors of banks—Bukharin, Radek, Joffe, Tomskey, Kamenev, Livshitz and others, including the notorious Zionviev, the former head of the equally notorious "Third Internationale." Hundreds upon hundreds have been dealt with and rumors say that this murderous work goes on steadily. Here is a statement from a reliable source:

"Among those arrested and who disappeared suddenly is the Marshal and seven other high officials of the Red Army."

Is it a purge of the Soviet party? Is Russia to have her own civil war on a gigantic scale? And here is the very latest—a universal drive against all Protestant preachers,

as well as Catholic and Greek Orthodox priests. The information comes from Moscow.

The Soviet Union's drive against enemies of the State turned today against the Protestant, Catholic and Russian Orthodox Churches.

The newspaper *Pacific Star*, published in Khabarovsk, Siberia, said a Lutheran minister and two Orthodox priests were among several arrested and "condemned" at Vladivostok.

The *Pacific Star* recently disclosed there had been 131 executions of alleged spies and wreckers in the Russian Far East in recent months. The "condemned" clergymen, it is said, had been spies who, "concealed behind priests' robes," actively prepared plots against officials of the State and the Communist party.

It declared numerous members of religious congregations had been arrested at Vladivostok as "a group of hostile elements, bitter enemies of the people hiding behind a religious screen."

The newspaper *Gudok* declared:

"The world clergy is trying to stretch its paws over the U. S. S. R. It is known there are institutions training preachers to be sent to Russia. Of course under the guise of preachers they are spies and plotters also."

This newspaper asserted the State police exposed "gangs of so-called preachers operating in Ukraine and White Russia, among whom were twenty-five Baptists sent from the United States by way of Germany."

"The recent trials," the *Gudok* continued, "have shown there still exists a link between the sects and counter-revolutionary Trotskyists. Vigorous anti-religious propaganda is necessary to explain the role of religion in capitalistic countries and the fact that the church is in the service of Fascists and capitalists."

Pravda, the Communist party newspaper, sternly criticized the party committee at Chelyabinsk for failure to suppress a priest who preached that it was wrong to hate Germans and Japanese and "who believed in and consequently tried to please God."

What an evidence that the god of this age, knowing that the end of the age is at hand, is rising up everywhere for the final conflict and his own coming defeat.

A year ago a civil war broke out in unhappy *Spain*. There is abundant evidence that it was started through Moscow, another attempt to set up a Red Republic. The following editorial appeared in the *London Times* July 29, 1936 on the "Spanish Tragedy":

"On economic issues Socialists and Anarcho-Syndicalists stand far apart; and their divisions, which have led to

bloodshed in the past and may do so again, may well further the success of the Communists, who are known to be receiving abundant help from Moscow. Agitators trained in the Russian schools, Soviet journalists and observers, have been entering Spain constantly and unobtrusively since February, and it is significant that prominent Russian Communists foretold so long ago as the Spring that Spain would be in a state of chaos by a date in July. Their expectations were uncannily precise and have been fulfilled to the letter. The 'political confusion' which Lenin indicated as the propitious moment for a proletarian insurrection has descended upon Spain, and, whatever the military outcome of the present struggle, ruthless dictatorship seems its inevitable consequence. More than murders, and reprisals, more than vandalism, oppression, and civil war—that is the tragedy of Spain."

Madrid fell for it. The Soviets have not learned the lesson that international communism is a hopeless venture. They were defeated in Italy, Germany, Austria, Hungary, Roumania, Cuba, South America and elsewhere, and they will be defeated in Spain. How terrible has been and still is this Spanish strife! The confusion there is appalling. What enormous sums Moscow must have spent in this gigantic struggle between Communism and Fascism! In the beginning of the revolution, a year ago, Soviet workers contributed to the Spanish Red fund \$2,400,000 to assist in making Spain red. And all along Moscow furnished money and men, ammunition and planes to achieve the goal of making Spain a communistic state. Only recently the Soviet freighter *Kuban* was captured by the Insurgent Fascist forces in the port of Malaga. As the freighter was searched, it was found that the consignment consisted of twenty airplanes, forty-four tanks, eight thousand rifles, one thousand and one hundred machine guns, two million rounds of ammunition, and four thousand tons of other war material. On the other hand, while Russia and France assist the so-called Loyalists, the Madrid communistic directed government, Italy and Germany have backed with men and ammunition, with airplanes, tanks and machine guns the forces of General Franco. When the German steamer *Deutschland* was

bombed and more than a score of lives were taken, Germany bombed in return the Spanish port Almeria. The horrors of this civil war are almost indescribable. Hundreds of thousands have lost their lives, while many thousands more have been maimed. The suffering of non-belligerents, as it is in every war, is great. It is a world-war in miniature. Recently Madrid issued a statement that the help given by Soviet Russia is not sufficient, inasmuch as other nations supply the insurgents, the forces opposing communism, with men and war machinery. The atrocities of the Russian revolution have been repeated and it is said that young girls and young women are even more ferocious than the men. Frightful are the air raids of Madrid! The beautiful edifices, as well as the homes of the rich and the poor, have suffered alike. One can hardly imagine what it will be if the other nations go to war and use their thousands of well-equipped planes. What battles in the air will then be fought! It will amount to a mutual self-destruction. Surely the time of "distress of nations with perplexity" is here. No one can tell how the chaotic conditions in Spain are going to end. Some believe it may involve all Europe.

We must forego more detailed descriptions of the European situation. *Great Britain's* plight is not far behind the other nations. Her problems increase. Her great Asiatic problem is unsolved. The same leaven of Communism, Socialism, Fascism, and Atheism is at work in the British isles. Only recently three thousand Fascists marched in London.

The Spanish situation is troubling Britain greatly. Prime Minister Neville Chamberlain declared but yesterday (July 3, 1937) that one of his chief aims was to make Britain so strong "that nobody dare treat her with anything but respect." For that reason he would "complete as rapidly as possible" Britain's \$7,500,000,000 rearmament program. He said he faced his responsibilities "without fear and hesitation". At the same time Eden gave a warning that Britain is determined "to maintain the territorial integrity of Spain and keep the Mediterranean open as a main arterial road". He uttered an emphatic reminder that the British

Government cannot remain indifferent "where British interests are concerned on the land or sea frontiers of Spain or the trade routes that pass by her". All this and much more which could be added, shows that the leading nations of Europe are fighting for their very existence.

We mentioned in connection with France the "devil worship" and "the black mass". It has come to light but recently that the same demon cults are also in evidence in London and elsewhere.

We have preserved a clipping from the *Morning Post* (London, January 16, 1931). Mr. Harry Price, the founder and director of the National Laboratory for Psychical Research makes the following statements:

Black magic, sorcery, and witchcraft are practised in the London of today on a scale and with a freedom undreamed of in the Middle Ages.

Professors and leaders of the cults, for the most part foreigners, make use of the same formulae and incantations as the mediaeval necromancers.

The cults are increasing and attracting interest at such a pace that they will soon assume such dimensions as to become a genuine menace to the morals and sanity of the nation.

Alchemy, astrology, and other lesser forms of magic are providing with a good living numbers of men and women who prey on the credulity of their clients; and finally, celebrants of the Black Mass and Devil-worship practise entirely without risk of consequence, because there is no existing law under which proceedings can be taken.

After this was published a number of men and women came to the front and verified these assertions, saying that they had attended meetings for devil worship in London and in other parts of Great Britain. One eyewitness gives the following description of the Black Mass he attended in Bloomsbury:

"The lights were burning low and the room was full of incense," he said. "Curtains were drawn, disclosing a stage and a species of altar, from behind which came a low chanting. The chanting increased in strength until a man appeared before the altar.

"A sort of shivering sigh went through the audience as the Hierophant started to demonstrate the 'sacred' mysteries. On the 'altar' was the image of the Devil. As the priest chanted, now in Latin, now in English, now in gibberish, the audience became hysterical . . .

a low chord rang out from the organ. Then the priest whirled what is known as a 'bull-roarer' in Australia, an instrument emitting a low moaning drone, the continuous vibrations of which are calculated to provoke nervous hysteria.

"Then the voice of the priest boomed above the din, 'Oh, Lord Satan, Asmodeus, Beelzebub, lord of the world, heed thy servants' prayers, and give them their desires.'

"Men and women rose with animal-like cries, there was a screaming stampede, and then the true reason for all this became apparent. The rest is too abominable for description."

Our readers can easily guess what followed. The grossest lusts of the flesh were practised to the full.

We have no doubt that something akin to this is going on in America. It seems as if the powers of darkness are rushing in with corruption, wherever they can, through lust. It was so in the days of Noah, and Noah's days of violence, lust and corruption surely mark the end of our age.

We have not mentioned some of the smaller nations of Europe, as the Netherlands, Belgium, Switzerland, and the Scandinavian countries and Finland. While the military and political conditions may not be as pronounced as in the larger nations, yet they also suffer from moral declension; lawlessness and atheism and other evils make themselves felt, and threaten their existence. And what more could we say of Asia, Africa and Australia! What will happen in China and Japan? Will the pernicious propaganda of Communism among the black races succeed and bring about revolutions against the European nations which have established their colonies throughout Africa? What is the condition in India? The leaven of lawlessness is working there. Australia has her problems; the leaven is in evidence in that continent including New Zealand. Atheism and lawlessness are not declining, they are increasing. The European distress of nations is not confined to Europe, it becomes more and more world-wide, and threatens disaster. South America with its different republics, Central America, and Mexico are struggling in the same way.

We must now turn to the *United States*, the country which boasts of leadership to show other nations the way, the

country which is looked upon as the model democracy, the land of free speech, free assemblage and the free press. Alas! what astonishing changes have taken place! Political corruption has turned the former law and order into lawlessness and disorder, and the United States has become one of the most lawless nations. Crimes of every description, deeds of violence and lust sweep the nation from coast to coast. But we must offer the proofs to our readers.

We write in the summer of 1937 which witnesses a gigantic labor struggle. On the one side we find the well established American Federation of Labor, and on the other a new organization which must be held responsible for the chaotic conditions which have resulted. The militia and State troops are marching, blood has been shed and the financial loss to industries and labor run into many millions. Dynamite has been used and many deeds of violence were committed. If this struggle continues, a frightful civil war looms up; what has happened in Spain may happen here, only on a far greater scale. Add to this the corrupt politics, the all too evident lust for power and control, the ever increasing national debt, the open and disguised attempts to wreck the American Constitution, the rock upon which our democracy is builded. Without assuming the rule of a prophet we predict that sooner or later there will be written "Ichabod" (the Glory is departed) across the map of the American continent. The sun of our boasting American civilization may go down in the blackest storm-clouds.

Here we must remind ourselves of a most remarkable letter* written from London, dated May 23, 1857. It was written by one of the greatest historians, Lord Macaulay, and addressed to the Hon. H. E. Randall of New York. We reproduce it:

"London, May 23, 1857.

Dear Sir:

You are surprised to learn that I have not a high opinion of Mr. Jefferson, and I am surprised at your surprise. I am certain that I

*Recently (the summer of 1937) President Roosevelt made a characteristically clever use of this letter in a public speech.

never wrote a line, and that I never in parliament, in conversation, or even on the hustings—a place where it is the fashion to court the populace—uttered a word indicating the opinion that the supreme authority in a state ought to be intrusted to the majority of citizens told by the head; in other words, to the poorest and most ignorant part of society. I have long been convinced that institutions purely democratic must, sooner or later, destroy liberty or civilization, or both.

In Europe, where the population is dense, the effect of such institutions would be almost instantaneous. What happened lately in France is an example. In 1848 a pure democracy was established there. During a short time there was a strong reason to expect a general spoliation, a national bankruptcy, a new partition of the soil, a maximum of prices, a ruinous load of taxation laid on the rich for the purpose of supporting the poor in idleness. Such a system would, in twenty years, have made France as poor and as barbarous as the France of the Carolingians. Happily the danger was averted; and now there is a despotism, a silent tribune, and enslaved press. Liberty is gone, but civilization has been saved. I have not the smallest doubt that if we had a purely democratic government here, the effect would be the same. Either the poor would plunder the rich, and civilization would perish, or order and property would be saved by a strong military government, and liberty would perish. You may think that your country enjoys an exemption from these evils.

I will frankly own to you that I am of a very different opinion. Your fate I believe to be certain, though it is deferred by a physical cause. As long as you have a boundless extent of fertile and unoccupied land, your laboring population will be far more at ease than the laboring population of the Old World; and while this is the case, the Jeffersonian policy may continue to exist without causing any fatal calamity. But the time will come when New England will be as thickly peopled as Old England. Wages will be as low, and will fluctuate as much, with you as with us.

You will have your Manchesters and Birminghams. Hundreds and thousands of artisans will assuredly be sometimes out of work. Then your institutions will be fairly brought to the test. Distress everywhere makes the laborer mutinous and discontented, and inclines him to listen with eagerness to agitators who tell him that it is a monstrous iniquity that one man should have a million while another cannot get a full meal. In bad years there is plenty of grumbling, and sometimes a little rioting.

But it matters little, for here the sufferers are not the rulers. The supreme power is in the hands of a class, numerous indeed, but select of an educated class, of a class which is, and knows itself to be deeply interested in the security of property and the maintenance of order. Accordingly, the malcontents are firmly yet gently restrained. The

bad time is got over without robbing the wealthy to relieve the indigent. The springs of national prosperity soon begin to flow again; work is plentiful; wages rise, and all is tranquility and cheerfulness.

I have seen England three or four times pass through such critical seasons as I have described. Through such seasons the United States will have to pass in the course of the next century, if not of this. How will you pass through them? I heartily wish you a good deliverance.

But my reason and my wishes are at war, and I cannot help foreboding the worse. It is quite plain that your government will never be able to restrain a distressed and discontented majority. For with you the majority is the government, and has the rich, who are always a minority, absolutely at its mercy. The day will come when in the State of New York, a multitude of people, none of whom has had more than half a breakfast, or expects to have more than half a dinner, will choose the legislature. Is it possible to doubt what sort of legislature will be chosen?

On one side is a statesman preaching patience, respect for vested rights, strict observance of public faith. On the other is a demagogue ranting about the tyranny of capitalists and usurers, and asking why anybody should be permitted to drink champagne and to ride in a carriage while thousands of honest people are in want of necessities. Which of the two candidates is likely to be preferred by a workingman who hears his children cry for bread? I seriously apprehend that you will, in some such season of diversity as I have described, do things which will prevent prosperity from returning; that you will act like people in a year of scarcity, devour all the seedcorn, and thus make the next year a year not of scarcity but of absolute distress. The distress will produce fresh spoliation. There is nothing to stay you. Your constitution is all sail and no anchor.

As I said before, when society has entered on this downward progress either civilization or liberty must perish. Either some Caesar or Napoleon will seize the reins of government with a strong hand, or your Republic will be as fearfully plundered and laid waste by barbarians in the twentieth century as the Roman Empire was in the fifth: with this difference, that the Huns and Vandals who ravaged the Roman Empire came from without, and that your Huns and Vandals will have been engendered within your country by your own institutions.

Thinking this, of course, I cannot reckon Jefferson among the benefactors of mankind."

This is almost like a prophecy, for something on these very lines is brewing today in the United States.

The fatal step which has landed this country into strife, strikes and increasing political, industrial, commercial and

social disorder, is the recognition of the Soviet Red Republic. Our book "Hopeless—Yet There is Hope" tells what happened immediately after Mr. Roosevelt began his first term. The agitation for recognition of the lawless government of the Reds was nothing new. For years it was advocated by certain low class politicians. It was feared at once that Mr. Roosevelt, who had surrounded himself with the so-called "Brain Trusters," many of whom have radical, communistic tendencies, would desire to recognize the dangerous Soviet regime. Millions petitioned the Rooseveltian Government not to recognize a government established upon the murder of millions. The United States Chamber of Commerce, the American Federation of Labor, representing five million American workers, the American Legion and organizations of all types, whose membership totalled nearly sixty millions, protested against recognition. Warnings came from abroad, but were not heeded. A well-informed authority, Mr. Isaac Don Levine, stated that "the destruction of American Capitalism and the Sovietization of the United States is one of the chief aims of Stalin." He quoted a few sentences of a speech made by this monster-dictator Stalin: "I think that the moment is not far off when a revolutionary crisis will develop in America. And when a revolutionary crisis develops in America it will be the beginning of the end of world capitalism as a whole." Deep thinking leaders, loyal American citizens, appealed to the New President to beware of Red recognition. It was all in vain. Said former Vice-President Charles Dawes in a letter: "Socialism leads to Communism and Communism leads to hell." Petitions upon petitions were forwarded to Washington. The State of Massachusetts alone sent petitions with 672,874 names. The Daughters of the American Revolution and many other patriotic societies joined in this astonishing nation-wide protest. On the other hand the liberalists, the modernists, the crowd of baptized infidels, who have no use whatever for the true Gospel of Jesus Christ, urged recognition. The mask from American educational institutions of liberal persuasion was torn off.

Two hundred and eighty-six American Colleges represented by eight hundred College presidents and professors petitioned the President to recognize the Reds and their attempt to destroy Christianity, and every other form of religion. Another voice was heard from Europe, the voice of one high in authority: "The United States is courting disaster in recognizing the Soviets. The Soviets can neither respect nor fulfil the clauses of any agreement." It was all in vain. Stubbornly, without heeding the voices of our best loyal and law-abiding citizens, the new deal government took the fatal step in the recognition of the Reds. The notorious Litvinoff-Finkelstein, whose criminal career is well known, came to the United States. What a dirty stain upon the pages of American history, that such a one should be feted and welcomed in the White House! Says *Time* of a farewell feast in the Waldorf-Astoria Hotel (December 4, 1933): "As Comrade Litvinoff waddled in to take his place beneath the crossed Red flag and the Stars and Stripes, the 'Star Spangled Banner' brought all to their feet, and few sat down when the organ switched into the 'Internationale,' the Red Soviets' hymn!" But that fellow whom they honored lied when he promised that the Reds would cease "revolutionary agitation in the United States." It brought an astonishing Red propaganda to our shores.

In 1933 Mr. Reynolds in the *National Republic* said: "Recognition will legalize the unfurling of the Red flag throughout the United States, over embassies, consulates and trade bureaus of the Soviets. The Red flag will fly legally protected for the first time in American history. And through protection and diplomatic immunity what goes on in our nation beneath that flag cannot be prevented." And so it is now in our land.

Recognition was followed by an astonishing flood of communistic propaganda. Deliberate attempts are made to undermine our government and month after month the Reds become bolder and bolder, agitating and even preparing for an American revolution. The Red agitators have sneaked in everywhere.

Hundreds of pages might be filled with their Satanically conceived methods and their lying schemes. All the tactics used in the Red revolution in Russia are now used in this country to foster a revolution in the United States. The Red press has more than doubled, arousing class hatred and finding more or less sympathy from the present Administration, which is guilty of the same totally un-American spirit. Under the camouflage of a "League Against War and Fascism", Communism has been active among the young and has sneaked into professing Christian institutions to sow the seed of dissension. And there are other so-called "fronts" through which Moscow is sowing its dragon seed and poisoning the hearts and minds of the young. We give to our readers some information which they have not seen in the newspapers; it was passed on to us from a source in Washington, D. C.:

The national student strike, reported to have been engineered by the "United Student Peace Committee," which the American Student Union (Socialist-Communist united front youth movement) takes the credit for setting up and inaugurating on April 22nd; the nation-wide demonstration of May 1st, in celebration of red labor day, and the recent national congress of the Young Communist League in New York City, uncovered much of the heretofore hidden strength of the Communists in the United States.

While newspapers, as a whole, looked upon the Communist movement in November as one too insignificant to devote a great deal of concern over, claiming that it represented a "mere handful" of fanatics unable to muster more than 80,159 votes, a survey of forty-eight states made by the "National Republic" gives a total Communist vote in the last election of over a quarter of a million. But this number is *far from representing the Communist strength* in the United States, and the events referred to above bear out this statement.

It is estimated that over 500,000 (not a million as claimed by the Communists) youth in colleges and high schools participated in the so-called "peace strike" on April 22nd. Organizations composing the "United Student Peace Committee" were the American League Against War and Fascism, the Communist-Socialist-Pacifist united front; the American Student Union, the Socialist-Communist youth front; the American Youth Congress, which staged the sit-down strike in front of the White House early this year; the (socialistic) Committee on Militarism in Education; the youth section of the Emergency Peace Campaign; the (socialist) Fellowship of Reconciliation; the Joint Com-

mittee on United Christian Youth Movement; the League of Nations Association; the National Council of *Methodist Youth*; the National *Student Federation of America*; the War Resisters League, an ultra-radical movement, and the National Intercollegiate Christian Council, which includes the National Councils of Students, the *Y. M. C. A.* and the *Y. W. C. A.*

It has been learned that the Advisory Board of the American Student Union, taking credit for the strike, includes Roger Baldwin, who claims that he would rather see a violent revolution in the United States than none at all, and a leader of the red-defending American Civil Liberties Union; Prof. George S. Counts, who was scored by his own Dean at the recent New Orleans educators' convention as being an "initiator of the trend" in education for a new social order which is "playing into the hands of Communists and Fascists," the initiators of which, the Dean charged, were eventually becoming "like the English sparrow, an American pest"; Francis Gorman, the alien-born left-wing C. I. O. textile leader, who is proposing a more radical system of government for the United States; Norman Thomas, the perpetual Socialist Presidential candidate, who is now sojourning in Russia; Prof. Robert Morss Lovett, of the University of Chicago, radical left-wing Socialist; Waldo Frank, well-known Communist; Louis Hacker, a member of the (Communist) Trotsky Defense Committee, and other extreme radicals.

But this is only a small fraction of what is going on from coast to coast among American youth. The leading colleges for men and women are being thoroughly leavened with the Socialistic-Communist-Pacifist delusion.

Since recognition, Moscow is paying much attention to our Southland and is agitating among the Negroes and organizing them for a revolution. We received the following from a reliable source in Washington, D. C.:

The communist workers themselves regard as one of the most prolific fields in the United States for agitation and development, that which is occupied by the negro race. Especial efforts are now being made by the red leaders to perfect their organization among the negroes and to remedy certain defects which they think have cropped out during the past few years' experience.

The center of negro activity in the United States they expect to be not Harlem or the black belt of Chicago, but the so-called share cropper regions of the far South where the negroes outnumber the whites. It is here, by appealing to racial and class prejudices that they hope to enlist a huge black army for the coming revolution in America.

There can be little question but that they have picked a promising field, because conditions among the laborers, both black and white, in

this region are far from ideal. But the effort of the red leaders themselves will not actually be directed toward alleviating the condition of the share croppers themselves but to making them over into good material for the red revolution. In this work no promise and no weapon will be neglected.

The first appeal is to class consciousness. The negroes are promised that there shall be no color or economic discrimination. Blacks and whites will live together in peace and harmony. They will attend the same church (if they are permitted to go to church at all) and the same school—which will of course be carefully propagandized to display the “glories” of communist rule. There will be social equality with the same ball room for the black and the white, and intermarriage between the races. This social equality is now being encouraged among young communist groups in Northern cities for the effect it will have on the blacks in the North and South.

Economically the negroes are being told that they have everything to gain and nothing to lose. The land on which they now live belongs to “wicked, capitalistic, white landlords” in the South or to the “plunderers of Wall Street” in the North. Under the regime which the reds propose to set up in Dixie there will be a general division and distribution of the land, these reds promise. The plantations will be divided up and the land given to the blacks who will then be the “equal” of the whites anywhere, they say.

Perhaps if this black uprising comes, as it may come, the noble South will make short work of these Red agitators, for whom deportation would be good. Much of this vicious propaganda is with us on account of the political corruption, an Administration which has turned to the left and in order to keep itself in power has resorted to the lowest possible political methods, and has even more than once encouraged radicalism.

We called the Red recognition blunder the “Esau Deal.” Esau sold his birthright for a pottage of red lentils. Conscienceless, covetous American money-getters, who have eyes only for the American idol, the dollar, advocated this abominable Red deal, expecting a big red pottage. But as in the children’s rhyme about “old Mother Hubbard” who tried to find her poor dog a bone and found nothing in the empty cupboard “and the poor dog got none”—so the red pottage did not turn out at all. They were fooled. The big business did not show up. All that has come from it

is strike upon strike with the loss of millions and millions of dollars, an increasing vicious anti-Government propaganda and an alarming increase of Communism and the spread of this virus of the pit in our educational institutions.

The so-called New Deal, with its colossal failures, has in it a good deal of the Socialistic-Communitistic theories, and it is said much of it is traceable to certain "brain-trusters" who were Moscow-inspired and Moscow-directed.

But 1937 has brought forth worse things before which all else sinks into insignificance. One of the worst attempts is what is called "the packing of the Supreme Court," that solid body upon which the welfare of our country rests. The attempt came from the White House. A dictatorial demand was made about that august body, which, if adopted, would lead to the abolition of the Supreme Court and the demolition of our American Constitution. It is said that Justice Samuel I. Rosenman, a close friend of President Roosevelt, assisted in the formulation of this plan. Will this attempt succeed? The whole country has been aroused and it seems that for the present this extremely dangerous movement has been defeated.

What more could we add to all this. The gigantic labor troubles are even more serious than what we have stated so far, for there is no question that Moscow is responsible for what is going on in the United States during the summer of 1937.

A most excellent editorial appeared in the July edition of the *National Republic* on "Labor and the Reds." It shows that the American Labor movement is being deliberately wrecked by a new organization which has arisen as one of the greatest menaces of the country. We can do nothing better than to quote this editorial in full.

The advice left to American labor by the late Samuel Gompers, respected by all labor, except Moscow's professional destructionists posing as labor leaders, for whom he hid no suspicions as to their dangerous tactics and motives, has evidently been lost sight of by many present day workers and labor leaders.

It will be recalled that Gompers' fear of the bolsheviks in Russia

and their agents in America was that of the complete destruction of the organized labor movement in the United States. He charged in his continuous opposition to American recognition of Russia, that "I can think of nothing that would constitute a more needless and base betrayal of civilization than American recognition of Soviet Russia. In making these assertions I am mindful of the amazing propaganda with which the American public life is flooded." His apprehension regarding the conspiring reds was keen. He saw back of the communist movement not only an effort to destroy the American system of government which he hid not his strong reverence for, because he loved it and realized that under it labor had striven to the highest plane of any labor in the world, but also a well cooked scheme of international bankers behind the communist agitation in labor ranks to destroy all that he and other American labor leaders had worked so hard to produce—a higher standard of pay and living for workers than that enjoyed by workers of any other country—to destroy this for the internationalization of all sources of raw materials, all transportation, all communication, all wealth and all free governments and thereby to forcibly lower the American to the slave level of the peoples of foreign lands. He said, "I am mindful of the adopted policy of the American-Anglo-German banking group, which constitutes the most dangerous element in the whole chain of bolshevist effort in America, because it has its hands on the most power." He recalled that it was this element which financed and encouraged the revolutionists of all other lands. He possibly knew or believed that it was from this source that the bolsheviki was receiving encouragement and finances in the United States to tear down all of the prevailing institutions of our land, including the American Federation of Labor which defended these institutions and living standards.

Mr. Gompers was not alone in his views. Those who succeeded him held like opinions. Even John L. Lewis, present leader of the C. I. O., at the time held these views, but finally succumbed to the beck and call of those whom Gompers termed American labor's worst enemies. Here in substance is what Lewis said several years ago:

"The major points in this revolutionary program of the communists as aimed against . . . legitimate trade unions and the people of the United States and Canada are:

"Overthrow and destruction of the federal, state and provincial governments, with the elimination of existing constitutional forms and foundations. . . .

"Seizure of all labor unions through a process of 'boring from within' them, and utilizing them as a strategic instrument in fulfillment of their revolutionary designs upon organized and constitutional government. . . .

"A well organized movement is being promoted within the four rail-

road brotherhoods and sixteen railroad trade unions to amalgamate all railroad workers into 'one departmentalized industrial union,' controlled by a single leader of communist principle and affiliation, and owing allegiance to the communist organization.

"Seizure of the American Federation of Labor, with the ouster of its officials, and through such seizure gaining control of all its affiliated units and trade unions.

"Conversion of all craft trade unions into single units of workers within an industry known as 'industrial unions,' with coordination under a super-Soviet union owing allegiance to, and accepting the mandates of, the Communist International and its subsidiary, the Red Trade Union International, at Moscow."

Lewis has changed his tune today and is leading the procession. Earl Browder, Moscow's head emissary in America, has said, "unless the unorganized workers are organized into industrial unions, we (communists) will not be able to advance the class struggle." John L. Lewis is thereby preparing the way for Moscow. But Mr. Green, the present head of the American Federation of Labor, in the position formerly held by Mr. Gompers, is more certain today than even Mr. Gompers was then that Mr. Gompers' views were correct. For what Mr. Gompers then feared and warned against has now become a reality. Many of his followers have deserted. *The destruction of the American labor movement is fast taking place.* The very enemies whom Gompers denounced then are high up now in the saddle of the un-American labor movement. United States mail is being interfered with, destruction of property is rife, honor has been cast aside, blood is spilled in our streets, minds have been enfeebled by mob tacticians and militancy of the communist style planted in the vacated shells. Men and women who are offered work, who want work, who need to work, are forced into idleness and into the mob-like so-called labor movement against their will, whereas the labor movement which Mr. Gompers knew and was so proud of, was one that took men in by incentive rather than by mob action. He believed that labor should be free from coercion either from the top or the bottom, that a constructive action brought in the long run more lasting results to labor than the flash-in-the-pan revolutionary action.

Mr. Gompers' dying words to American labor, his followers, were: "Say to them that as I kept faith, I expect they will keep faith. They must carry on. Say to them that a union man carrying a card cannot be a good citizen unless he upholds American institutions."

Every word of this splendid editorial is true. And our present Administration seems to be hand in hand with this new organization which is aiming at the overthrow of the American Federation of Labor! As we write, a newspaper

report states that a break between Roosevelt and Lewis is about to come. May it be true! We also hear that the Department of Justice is aware of the fact that immense sums of money have been sent to the United States from Russia to assist the Lewis movement.

The strikers introduced a new method, the so-called "Sit Down Strike,"—that is, the strikers simply took possession of property which does not belong to them and refused to vacate. The average American citizen thinks this is something new. It is not. It is the same thing which was used in the Russian revolution. Men and women invaded properties, not only factories, but private residences, killed right and left, and took possession of premises which did not belong to them.

Professor Albert Hyma, Professor of History in the University of Michigan, in an enlightening article in the *Calvin Forum* (July, 1937) gives us additional history on "Communism and the Sit-Down Strike." We quote:

Very illuminating are the words of Ivanoe Bonomi, the former Prime Minister of Italy in his work entitled "From Socialism to Fascism," especially on pp. 32-34, where Mr. Bonomi shows that the strikes of 1919 and 1920, followed by the occupation of numerous factories by the socialists, "ended by exasperating all the other classes of society without doing them serious harm. The enemy remained unhurt, but determined to be revenged on those who had tried to terrorize them with arrogant threats of ineffectual violence." The whole movement was decisively defeated "by a method which the weakness and not the foresight of the government imposed, and which will astonish future historians." The movement was annihilated by non-resistance, for the workingmen who tried to run the factories lost completely the respect of the general public, and in a very short time had to abandon their stupid experiment.

Gaetano Salvemini, one of Italy's foremost historians of the present century, writes in his book, "The Fascist Dictatorship in Italy," that during the lengthy negotiations precipitated by the occupation of the factories "Mussolini supported the demands of the obstructionists; and when the occupation of the factories took place, he supported the Extremist Socialists against the Moderates." There is no need of enlarging on the patent fact that sit-down strikes are no longer permissible in Italy.

It has been argued by learned commentators in Washington whose knowledge of European history is pathetically limited that the Italian

people cannot be compared with the American public, which is vastly superior. When the Secretary of Labor declared in January that it was not established whether sit-down strikes were legal or illegal, she implied that before long the law-breakers would be declared law-abiding citizens. In the horse-and-buggy stage the simple-minded people thought it best to abide by the decisions of lawfully instituted courts, but in this enlightened age of ours progress renders such courts antiquated. Property rights are no longer valid. It was not long ago, continues the Secretary of Labor, that picketing was considered illegal, so why should not the sit-down strikes be legalized? Why should not the cruel owners of factories be compelled to furnish the workingmen while on strike with heat, water, electricity and various other comforts? Why should not the government subsidize the down-trodden strikers and their families?

He also states that this abominable method is no longer possible in France, for the present government of France has been compelled by public sentiment to eject sit-down strikers from factories, and as a result the strikes have dwindled to very insignificant proportions. The whole thing is almost abhorrent to the general public in England.

We fully endorse the final words of Professor Hyma, when he says:

"There was a time when the present writer was proud of being an American citizen. But this pride of his has completely disappeared for the time being. Disrespect for law is now notorious in this country. Our most sacred property rights and other liberties of equal value are seriously threatened by a number of radical writers and speakers with disorderly minds, while even in Washington the atmosphere at the White House and immediate vicinity is charged with various communistic symptoms. What the general public in Michigan, Illinois, and Indiana would like to know is how much protection it may expect against the anarchy and tyranny fomented in Washington. Do the local authorities, which reflect public sentiment in their respective communities, receive the requisite support from our central government or is the latter trying to force the former to run counter to the popular demand and so enrage the local public? Terrific resentment is still kept reasonably within bounds, for the public does not know what instructions the governors are receiving from the President. In Flint, Michigan; in Anderson, Indiana; and in Waukegan, Illinois, public sentiment clearly was on the side of the law-abiding citizens. Now the public desires to discover whether local authorities must be regimented under the aegis of the brain trusters in Washington, or

whether the time-honored liberties established by the Anglo-Saxon race shall be maintained, as they have been in England and in The Netherlands."

Well, at last a change has come. When the Washington sympathizers saw that public opinion was rising, when groups of loyal Americans began to organize, Miss Perkins, the Secretary of Labor, behind whose skirts higher officials have more than once hidden, has come out and denounced this vicious import as illegal. But will it last? *Is it only a political move to keep the fast slipping Administration in power?* The near future will answer.

The fear is entertained throughout the United States that a civil war is impending. Supreme Court Justice Sydney A. Syme, of Bronxville, N. Y., told the American Legion Club in Poughkeepsie recently that "organized labor has created a condition approximating anarchy," and warned the war veterans to "stand ready for possible action." He declared, "My sympathies always have been with labor, but when labor as a body starts out to rule by violence, it is time for all American Legion men to take notice of a condition that threatens the very fundamentals of our government. You served your country under fire once. It may be necessary for you to line up once again, to use your past experience to quell what unquestionably is a condition approximating anarchy." Whom have we to thank for such a condition? The Russian recognition blunder and our leftist administration that seems lusting for dictatorial power.

A charge that President Roosevelt and the governor of Pennsylvania, who for political reasons swung over to the treacherous new labor organization, were pursuing *clearly seditious policies* in the handling of the steel strike situation was made this summer by the executive council of the Philadelphia Board of Trade in exceedingly strong resolutions. The Federal and Pennsylvania administrators were accused of "political chicanery," calculated to excite "class hatred," and in an accompanying statement the council declared that communization of all private property "was the ultimate aim" of the two administrations.

As a result of these deplorable conditions, the Moscow directed propaganda aiming at the destruction of our constitution and our American liberties, in many states groups of citizens are arming as vigilantes, getting ready for an uprising, and at least a dozen more secret organizations are ready to act.

But what about the crime situation? Lawlessness in 1937 stalks through every continent, in every nation, kingdom and republic. The leader in crime is not Germany, France, England, or Italy. The leadership belongs to the United States. Its annual crime bill has steadily advanced until it has reached in 1936 the enormous amount of over fifteen billion dollars. It is not getting less; there is a decided increase. As it was in the days of Noah—so it is today in the United States; the land is filled with violence. If any of our readers desire to know the most horrible conditions of the United States, we recommend to them the reading of "Here's to Crime". It is next to unbelievable. According to the author, Mr. Courtney Ryley Cooper, there are three million, five hundred thousand known criminals, plying their trade in the United States. Why do they flourish and increase? Because the political leaders, the police, and other officers for law enforcement, district attorneys, representatives and others, are on the pay roll of crime. "The Bremer kidnapping could not have been accomplished without the aid of two members of the St. Paul Police Department."* Several members of another kidnapping gang made a statement that a certain portion of kidnap money received had been set aside for a former chief of police in payment of his aid to them. Another police chief was found to be on the payroll of a notorious criminal, receiving one thousand dollars a month for protection. Another vicious bank-robbler entertained police officers and officials in various summer homes he maintained. These are only a few of the cases cited by Mr. Cooper.

*"Here's to Crime," by Courtney Ryley Cooper; Little Brown & Co., Boston, Mass.

Thomas E. Dewey, of New York, an able citizen, who is making a heroic effort in the suppression of crime and all kinds of racketeers, made the following statement: "Amid the constant debate over economic problems, European affairs, the Supreme Court, labor troubles and social legislation, there is an amazing indifference concerning a problem which, in my judgment, exceeds most others in importance. With our heads in the clouds, looking forward, we have utterly failed to perceive that the ground under our feet is threatening. I refer to the steady growth of organized crime in this country. I believe that the struggle between organized society and organized crime is reaching a crisis."

The Readers Digest recently quoted: "There have been stock swindles, insurance swindles, real estate swindles, and charity swindles; swindles in every conceivable type of merchandise from trucks to tea kettles and pajamas, and in all manner of livestock and poultry; in cemeteries, factories, warehouses, and boats; in employment, talent of all kinds, lotteries, oil, advertising, gas, steel, gold. There have been rackets in religion, philosophy, psychology, medicine, beauty, vanity, temperance and intemperance. And each day there are new ones around the corner." Scores of physicians have recently been arrested for swindling insurance companies out of millions of dollars, and there are plenty of religious frauds also who go undetected. We quote Mr. Cooper again:

"If a census could be made of all revolvers and other firearms, feminine wearing apparel, jewelry, automobiles, and safe deposit money which has traveled from the hands of criminals into those of law-enforcement officers, the sum would reach heavily into the millions of dollars. Here, indeed, does crime pay. . . . Present-day crime conditions virtually constitute a war between society and the underworld."*

We cannot follow these conditions in details. Thousands of murders are committed every year; many hundreds of

*"Here's to Crime," page 104.

cases are never solved. Burglaries, highway robberies, hold-ups, often in broad daylight, and other forms of robberies, flourish in the United States as nowhere else. Then there is the "White Slave Traffic." Every year hundreds of girls disappear. No trace is found of them, but many are found later in houses of prostitution. A vice syndicate exists which makes millions every year through the enslaved victims of lust and for lust. Through the treasury department it has been found out what immense fortunes have been made by such devilish criminals as Capone and others, from houses of ill fame. After the bootlegging business collapsed, when repeal came, the host of criminals, worse than vermin, turned to prostitution. It is stated on good authority that even female children are obtained from certain charitable institutions, reared in surroundings of vice, educated for a life of shame, to become in their earliest years the victims of hellish lust.

Some speak of a sex crime wave which unchecked sweeps over the United States, crimes against little innocent girls, often combined with horrible mutilations. In New York City at the present time, a man is arrested, charged with some revolting sex offense, every six hours on the average. But of the thousands so arrested annually, few, they say, ever reach prison or an insane asylum. The G-men division of the Federal Bureau of Investigation of the Department of Justice shows a frightful and ominous increase of these crimes. Many remain unsolved, like the awful case of the kidnapped boy of Tacoma, Washington, and others. Statistics show that the daily average of such offences, known to the police in sixty-nine cities of more than 100,000 population, rose from 914 in 1931 to 1,169 in 1936. And in 1937 so far the cases of the rape and murder of little girls and older females show an alarming increase. *Such is this boasted civilization.*

But still more terrible conditions exist among our American youth. Licentiousness is common among them in an alarming degree. It is said that out of every ten high school students one is suffering from a venereal disease. Drinking and the use of narcotics has much to do with the

sexual perversions and their menacing increase. The Orient has used for ages the hemp plant, botanically known as *Cannabis indica*. It is known by the name of *marihuana*. It is now secretly being cultivated in the United States; its use stimulates to a frightful degree the sex impulse, but the end of the road is an insane asylum. The main selling places are always found near a high school.

"The use of marihuana has spread within the last few years so rapidly as to constitute a menace which should receive the attention of every thinking parent in America."* The smoking of cigarettes filled with the dried leaves of this abominable drug, by high school boys and girls, it is said, leads in almost every case to immorality, to illegal cohabitation. *Such is this boasted civilization*. A young man in Maryland who had raped a ten-year-old child put up for a defense that he was crazed from smoking marihuana cigarettes.

And ever since the agitation for birth control and the endorsement of the heathenish, below the beast, companionate marriage, endorsed by certain men, who dare to call themselves "clergymen," matters have become decidedly worse. The sale of certain rubber contraceptives in one of the largest factories in the United States has increased in a few years by seven thousand per cent. *Such is this boasted civilization*.

As a result America is rapidly becoming a nation suffering from syphilis and other horrible venereal diseases. It is said that in New York City alone there are over 300,000 cases, and in some of the southern cities with large colored populations the percentage is much higher. How widespread it is can hardly be estimated. A leading medical authority told the writer a few years ago, "If these conditions continue, in fifty years this nation will rot."

To come back once more to our American youth and the immorality menace for both sexes, many high schools have become sinks of vices and iniquities.

The United Press recently gave the following informa-

*"Here's to Crime."

tion from Phoenix, Arizona: "Brigadier-General Pelham D. Glassford, retired Army officer and former Washington police chief, today advocated legalized prostitution here to prevent the spread of social diseases among high school students. The recommendation, bearing his signature as chief of the Phoenix police department, was mailed to ministers and social service clubs for consideration." Reporting on difficulties of controlling vice and charging that social diseases were spreading among school children, General Glassford said in the letter: "I am convinced that the only practical solution is legalized prostitution under rigid police and health supervision." *Such is this boasted civilization with its progress built upon the theory of evolution.*

In the final analysis these terrible conditions exist in this land of ours because it knows no more fear of God. The teachings of infidels of various grades, including the despicable dishonest modernists whose creed is an out and out denial of supernaturalness, lead onward on the road of atheism into the sinks of filth, the moral corruption of our youth and the degeneration of our nation.

As to the religious conditions in the United States they verify in a striking way the New Testament predictions, which we have already quoted. They are being fulfilled in this country. The larger denominations are plunging more and more into the predicted apostasy. It is prominent in the Methodist Episcopal denomination, and close behind we find the Congregationalists, the Baptists, the Presbyterians, and smaller religious organizations. The brazen denials of the truth of God include every article of the faith once and for all delivered unto the saints. Sound doctrine is rejected, fables and myths are substituted; the precious blood of the Son of God, so precious to God the Father, is not only rejected but ridiculed. Scores of institutions train the young in this subtle infidelity, which rejects the supernatural Christ, and opens the way to atheism and immoralities of every description. Hence they teach the so-called social Gospel, the Gospel of vile communism, the Gospel which, instead of saving mankind, curses it.

But there are still in the United States large numbers of

true believers, godly men and women, witness-bearers, the members of the true Church, the body of Christ and the salt of the earth.

Christendom sees storm clouds gathering from every direction. In a recently published book by an exponent of Barthianism, one who declares that he is neither a Fundamentalist nor a Modernist, we read the following:*

"The decision to be a Christian is not hard as yet, nor is the Church as wholly on the defensive as it is in Germany and Russia. The Churches have not yet been thrown back upon themselves to rethink their very reason for existence as the Church of Jesus Christ. The choice is not yet between Christ or anti-Christ, truth or falsehood. It will be difficult to arouse the Churches to a realization of this issue before it arises in its acute form, but sooner or later it will come, and the choice will be neither easy nor academic. In that day no naturalistic theology will satisfy, no compromise will be allowed. Churches will then be Church or no-Church. In that day it will be either—or, either a Church of Jesus Christ or another kind of an institution that cannot be called a Church."

A short time ago a preacher in St. Patrick's Cathedral of New York made the following remarks before his large Roman Catholic audience:

"Make no mistake about it. The time is not far off when not only Catholics, but Protestants and Jews and all those who believe in the one and only true God will find themselves in the position, forced there by the ruthlessness of their enemies, of taking aggressive steps to defend their faith, the sanctity of their homes, their families, and, in fact, their very lives.

"Christ is called the 'Lion of Judah.' We know the Lion of Judah did not stay passively in His lair. He sallied forth and denounced His enemies in no uncertain terms. Can we, who pride ourselves on being soldiers of the Christ, do less than that?

"The spirit of Anti-Christ, spoken of in the Apocalypse, is abroad in the world today. When you go home read the Apocalypse (the Book of Revelation) carefully and see if the conditions described do not correspond with those today."

It seems all Christendom, except the blinded-beyond-hope modernists and evolutionists, feel that a mighty struggle is

*"Christianity in America. A Crisis," by E. G. Homrighausen; Abingdon Press, N. Y.

impending, that the forces of evil are rising up on all sides and that a dark night is not far away. Recently a bill was brought in Congress by a representative, who advocated that religious periodicals, etc., should be forbidden transmission through the United States Mail.

Another fact needs to be stated. The *religious* unbalance is the most marked in the United States. Demon cults flourish as nowhere else. Spiritism, with its frauds and attempts to make contact with the unseen world of spirits, originated in the United States and has its stronghold here. But there are other cults agoing. Under the guise of the highest form of Christianity, demon powers are hiding, deluding thousands of men and women. We have in mind the spurious revival of the "gift of tongues" and other gifts. Insane asylums are filled with the victims of religious insanity. On the Pacific coast these demon-cults seem to flourish most. On the Atlantic coast we find a negro who permits his deluded dupes, both black and white, to worship him as "God." He goes by the name, "Father Divine." Again and again the law has been after him; even now he is in trouble. He is evidently a demon-possessed individual, for the blasphemies connected with his cult, and which he permits, cannot be explained in any other way.

Here is a report, which we are almost reluctant to publish. It appeared in the "Colorado Springs Gazette," dated December 25, 1936. It gives an account of the doings of some of the followers of this negro.

Cooks and waiters at the Broadmoor Hotel this week had an experience that is rare in the history of the world—they served what was in a way a Last Supper, for Jesus the Christ sat at the head of the table. With him sat John the Baptist, the Virgin Mary, Mary Magdalene, and Ben Hur. Why Ben Hur was permitted to join the others was not explained, but he was there just the same.

All of which may sound sacrilegious, or at best facetious, but it is neither. For the Broadmoor's guests this week included five persons who were registered as Jesus the Christ, Virgin Mary, Mary Magdalene, John the Baptist and Ben Hur. No other names were used, and John the Baptist registered for the others.

The strange quintet traveled in luxurious style and possessed a large amount of money, the bankroll of Jesus the Christ containing several

\$1,000 bills, it was reported. In fact, he is said to have unwound a \$1,000 bill with as much nonchalance as a banker would strip a one-spot from his roll.

The man who calls himself Jesus the Christ is reported in Denver to be the former John Hunt of Beverly Hills, Calif., and is said to be associated with the Father Divine cult, as are other members of his party. The party is traveling in luxurious automobiles, all of which are said to have been paid for in cash. Expenses do not seem to worry the group, members of which spend lavishly. They were free in their expenditures at the Broadmoor Hotel.

In Denver, according to reports, Jesus the Christ spent \$1,200 at one department store for Mary Magdalene. He also is said to have sent a \$100 basket of candy and fruit to Father Divine.

Reports from other points state the Father Divine cult has collected millions of dollars, a large amount having been collected in Los Angeles alone.

Why the group headed by Jesus the Christ is traveling over the country was not disclosed here.

The fellow mentioned in this outrageous proceedings, a John W. Hunt, a follower of the negro Divine, who called himself by the name of our Lord, was arrested in Los Angeles for transporting for certain purposes a seventeen year old girl from her Denver home to California and was convicted of the crime.

Such are a few of the signs that our age is rapidly declining, that its predicted end is upon us. When our Lord was about to leave as the Only Begotten of the Father's bosom, to be cradled in Bethlehem, the unseen world of evil spirits, anticipating His coming, came down to earth and afflicted a large number of human beings; the four Gospels bear witness to it. They came to oppose Him and corrupted the bodies and souls of their victims. And now Christ will soon come again as the First Begotten, and once more the demons are astonishingly active on earth—the demons of violence, war, murder, immoralities, all kinds of viciousness, with the promulgation of lying doctrines and lying miracles, to pervert and corrupt. It is evening. We see the dark clouds gathering; the sky is red and lowering. The sunset of the age is here; a dark night will follow. What that night will be our next chapter will unfold. "As the days of Noah were, so shall also the coming of the Son of man be."

THE NIGHT

CHAPTER VIII

The Night

Some seven hundred and fifty years before the birth of our Lord, a voice out of Seir addressed the watchman: "Watchman, what of the night? Watchman, what of the night? The Watchman said, The morning cometh, and also the night" (Isa. 21:11, 12).

The prophetic watchman announced a coming morning, but as it is in nature the glorious morning is preceded by the night, so it is in the ages, the different dispensations, which an omniscient God planned before the foundation of the world.

Each dispensation has a definite beginning; it also has a definite end, a sunrise and a sunset.

We saw the evening and the night of the first great age of civilization, the age before the flood. In the previous chapter we marshalled before our readers the ever-increasing signs of the times, the startling evidences that our age, which has lasted so long, is declining and that we are witnessing its evening. Its sun is rapidly setting and night is fast coming on.

The night for the first age came with all its horrors when outside, evil agencies began their vile corruption, dragging mankind lower and lower, till the whole earth had become a mass of corruption and was filled with violence. A similar night is in store for our age. That night cannot be far away. When that night comes, the same evil spirits which corrupted humanity in the days of Noah will display their evil powers again and fill the earth with abominations.

We do not mean to say that this coming night of corruption will be of the same nature as in the days of Noah. We do not say that evil spirits, called in the sixth chapter of Genesis "the sons of God," will again be permitted to come down and corrupt the daughters of men. The fallen angels who acted at the close of the first age are no longer able to repeat the same vileness, for they are chained in darkness, awaiting the coming great day of judgment (2 Pet. 2:4). Some say that a certain class of spiritists have spoken of the possibility of a

repetition of what took place in Noah's day, but that is either vile imagination or positive fraud.

In the New Testament, certain portions give a description of the coming night of our age. In both the powers of darkness are revealed, and the rôle they are going to play in the coming night is made known. The first Scripture is the second chapter of the Second Epistle to the Thessalonians; the second is found in the book of Revelation. We shall briefly examine both and point out what sinister events, what corruption and what days of tribulation, are in store for those who dwell on earth when that night arrives.

We take up the second chapter of the Second Thessalonian Epistle first. We quote a few verses. "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto Him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of the Lord is at hand. Let no man deceive you by any means: for that day shall not come, except there come the falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God" (2 Thess. 2:1-4).

We call attention first of all to the change we have made of a wrong translation. We have changed "day of Christ" into "the day of the Lord," for this is the correct reading. Superficial commentators and Bible teachers do not distinguish between the "day of Christ" and "the day of the Lord." But there is a great difference. The day of Christ is mentioned only in the New Testament, and in the passages where we find it we discover that the day of Christ concerns the saints of God, the redeemed exclusively. It is the day on which they will be ushered into His glorious presence, when they appear before His award seat. No prophet in the Old Testament ever mentioned such a day. But the day of the Lord, the *Yom Jehovah*, is a different day. Many times this expression is found in the Old Testament. It is a day the prophets saw in their many visions, when

Jehovah appears in majesty and glory, when He comes to execute righteousness and judgment on the earth, when He deals with His enemies, when He speaks to the nations, when He receives His glorious throne and makes wars to cease unto the ends of the earth. It is the day which our Lord frequently announced, when He comes again "in power and great glory."

It seems that the Thessalonian Christians had been troubled by certain false teachers who stated that the day of Christ, the day of "the gathering together unto Him," was passed and that the day of the Lord with its calamities was at hand.

The gathering together unto Him had been made known in the first Thessalonian epistle (1 Thess. 4:16-18). They feared that it had taken place already and they were left behind.

Then the Apostle gives to them the events which will precede, not the day of Christ, when His saints are gathered together, but what will take place on earth after this gathering has taken place and the day of the Lord is about to come. He speaks therefore of the conditions on the earth immediately before the Lord comes back. He reveals the night which will precede the glorious morning of His visible manifestation.

Paul gives two facts. There will be not "a falling away" but "*the* falling away," that is, a universal apostasy. Then He mentions "the man of sin, the son of perdition," who is going to be revealed during the night of our age. He describes him in the fourth verse. He is Satan's masterpiece, opposing God, exalting himself above all that is called God; he takes his place in the temple of God, and shows by lying signs and wonders that he is God. The great men of the reformation saw in this description the papacy. They taught that the man of sin, the son of perdition is the Pope. More modern expositors, like the late Grattan Guinness, teach the same. Others follow the same interpretation which they received through older commentaries, such as that of Matthew Henry and others. But the man of sin of whom

Paul speaks is not the Pope. The Pope never claimed that he is God, nor does he claim worship as God; he claims to be Christ's vice-regent over the earth, but no Pope ever claimed to be Christ or God. Nor is the temple mentioned by Paul the Church of Jesus Christ.

We hold in our hands a clipping from a Roman Catholic periodical in which we find the following statement: "The majority of Catholic Theologians hold that the Antichrist will appear as a person before the end of the world, fulfilling strange prophecies that we find particularly in the Apocalypse. He will lead a dreadful revolt against Christ and His Church."* This certainly is more Scriptural than the views of postmillennialism and modernism. The final Antichrist will be a person and of him Paul writes in the quoted passage. Prophecy links him with the Jews. He appears as the false Messiah-king in the predicted days of the great tribulation, the time of Jacob's trouble (Dan. 12:1).

Daniel 11:36-38 gives a description of his person and work, corresponding to Paul's description. In Revelation he is described as the second beast arising out of Israel's land, having two horns like a lamb, but speaking like a dragon (Rev. 13:11-18). The temple of which Paul speaks is not the Church, but a future temple to be erected in Jerusalem. Our Lord mentioned him and his work in His Olivet discourse, when He spoke of the "abomination of desolation, spoken by Daniel the prophet" (Matt. 24:15).

The darkest night will settle in the end of the age upon the Jews. Their wail of distress is heard even now; the clouds of greater troubles are gathering for them and the storm will break, when this man of sin, the son of perdition, appears and the greater part of blinded Jewry will hail him as their long promised Messiah. They rejected Him who came in the Father's name, and now they receive and worship the devil's counterfeit.

This coming one, possessed by Satan himself, will also domineer over apostate Christendom. He will be the

*"The Register," Denver, Col., June, 1887.

culmination of apostasy and in conjunction with the first beast of Revelation (Chapter 13), the great political world dictator, the little horn which Daniel saw rising among the ten horns of the fourth beast (Daniel 7), will for a short time control the affairs of the whole world.

We quote again from Paul's epistle to the Thessalonians. "For the mystery of lawlessness doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming" (2 Thess. 2:7, 8).

As we have shown in our "Conflict of the Ages," the mystery of lawlessness is at work throughout this age; it worked in every century aiming at the destruction of that which is of God. But it has not reached its goal; the man of sin, Satan's man, has not yet been revealed, nor can he be revealed till a certain hindering power is taken out of the way; the night cannot come till something takes place first. What is it? When Paul wrote of something which withholdeth, which restrains the revelation of the man of sin and son of perdition, did he mean a human restraining power? When he said that the restraining power must first be taken out of the way, did he have in mind, as some say, human government? He speaks of a person—"he who now letteth will let"—who is that person?

Our answer to these questions is that the hindering power, the restraining power, the person who stands in the way of the fullest manifestation of the mystery of lawlessness, who keeps back the night and its horrors, is *the Holy Spirit*.

In the beginning of our age, in fulfillment of the promise of the Lord Jesus Christ, the Holy Spirit, the Third Person of the Trinity, came from heaven to earth, to abide here during our age. He came to do a work which He did not do in former ages. He came to gather by the preaching of the Gospel of Jesus Christ those who constitute the Church, the body and the bride of Christ. According to divine revelation in our New Testament epistles, He makes His blessed abode in the heart of every sinner who accepts Christ

as Saviour and Lord, so that each becomes the temple of the Holy Spirit. And because each member of the true Church is indwelt by His person, the Church, not Christendom but the invisible Church, is called the temple of the Holy Spirit. He is also here during this age to convict the world of sin, righteousness, and judgment.

What happened when the night of that first age was at hand, when the evil ones came down to corrupt? "The Lord said, My Spirit shall not always strive with man for that he also is flesh" (Gen. 6:3). So the Holy Spirit was then on earth dealing and striving with man. His restraining, hindering influence was at last withdrawn. He ceased doing His work.

Even so it will be at the night-ending of our age. We called in a previous chapter the true Church "the New Testament Enoch." We showed how Enoch was supernaturally removed before the night of the age had arrived. He was translated that he should not see death. The same is in store for the true Church. She will disappear some day as suddenly as Enoch disappeared. It will be when the Holy Spirit has finished His work He came to do in the beginning of the age, when the true Church is completed as to numbers. Then comes the glorious translation of the Church; the righteous dead are raised (including the righteous dead of former ages), the living members will be changed in a moment, in the twinkling of an eye. The Holy Spirit will do His final work in both resurrection and transformation. His activity He displayed for nineteen hundred years and over is ended. His work is done; and as it was in the days of Noah, so it shall be again.

The true Church removed, the hindering One and His power being gone, God permits the great apostasy, the manifestation of the man of sin, the personal Antichrist. He permits lying spirits to come down to earth again to deceive, to afflict and to torture.* It cannot happen, how-

*The Holy Spirit will nevertheless act in a certain way in connection with the believing Jewish remnant which will be called and sealed by Him.

ever, so long as the true Church is on earth, but when the home-call comes, the shout from the air, when the prayers and the witness of the New Testament Enoch are ended, then the forces of evil will break loose to plunge those who are left into the darkest night.

The wicked one, the lawless one, will be here as well as the little domineering, blaspheming horn, the final demon possessed world-dictator. Demons will swarm over the earth, producing unprecedented deeds of violence and lust, with such God-opposition and blasphemies as we can hardly imagine. But we must quote the remaining verses of this remarkable prophecy of the coming night.

Paul tells us that the coming of this Satan-possessed person "is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: that they might all be judged, who believed not the truth, but had pleasure in unrighteousness" (2 Thess. 2:9-12).

Even as we copy these words from God's Holy Word, we shudder as we think what the horrors of that night will be.

Atheism, so frightfully on the increase throughout Christendom, sneers at the supernatural. The fools are multiplying who say "There is no God." That means, there is no revelation of God, there is no heaven, there is no hell, there is no devil, there is no unseen world of angels, and there is no miracle. Modernism, rationalism, liberalism, or by what other name we may call it, is not far behind. They also deny a supernatural revelation and above all they deny our supernatural Lord; they deny His miracles, just as an atheist denies them. They refuse to worship Christ and even warn, as a certain New York preacher did, of "the danger of worshipping Jesus."

And now there appears on earth Satan's man, and uncountable demons rush in. Things happen in signs and wonders which cannot be explained in a natural way.

Scientists are puzzled; they cannot explain the things which take place on earth. Satan unfolds all his powers of deception; lying signs and lying wonders multiply. The delusions become stronger and stronger. Then they all begin to believe in a supernatural power. The millions who refused to believe the Christ of God, who spoke of Him as the Nazarene, the Carpenter, who denied the miracles of His grace and power, who stripped Him of His Godhood glory, called Him, who is all-worthy, a "socialist and communist," dragged His precious Name down into the mud—they will believe the lie and begin to worship the liar from the beginning and adore his vile representative.

During the evening hour of our dying age delusions and lying wonders are already in evidence, but what will it be when the Spirit of God no longer strives with men; what will it be when the warning voices of the "Enochs" are heard no more; what will it be when He, the Holy Spirit, is taken out of the way! It will be night, and as Isaiah wrote, darkness covers the earth and gross darkness the people (Isa. 60:2).

No imagination can picture what it will be when our holy God permits the power of darkness to do its utmost. After corruption and violence, wars, famines and pestilences have swept over the earth once more, the Judge appears.

The night of the age is more fully described in the last book of the Bible, the Revelation. We turn to it now for a brief examination.

We shall not mention the attacks which have been made upon this great and final portion of God's Word, nor shall we investigate the different interpretations, the wild speculations and the fanatical views and theories which have been advanced in connection with this matchless book. It is our great New Testament book of prophecy. The prophecy concerns first of all the religious conditions of our age. This prophecy is confined to only two chapters of the book, the second and the third chapters. Here we find a divine history of the professing Church on earth. In the seven Church messages we can trace all that Church history records; it is

here prewritten. Prewritten is the declension of the apostolic age (Ephesus); followed by the terrible persecutions of the Church from the pagan Roman emperors (Smyrna); then comes the corruption of the Church and its degradation (Pergamos); still greater is the corruption when we come to the next, the Roman Catholic apostasy (Thyatira); after that follows a recovery such as took place in the Reformation period (Sardis); and the final history of the Church of Christ on earth presents two phases. The first (Philadelphia) describes the true Church, serving and waiting, as the age nears its close; and the second phase is the Church going into the apostasy, neither hot nor cold, (Laodicea).

In the beginning of the fourth chapter a great change takes place. The door in heaven is opened; a voice like a trumpet is heard; it calls the seer from earth to heaven—"Come up hither." Immediately we are in this book introduced to a heavenly scene. We behold a throne and its occupant; we see enthroned elders, seated and crowned, singing their great redemption song, casting their crowns at His feet, while the Cherubim worship.

There should be no difficulty whatever in understanding the meaning of all this. The end of our age, in its religious aspect, is revealed in these prophetic messages to the churches. Roman Catholicism continues to the end, so does Protestantism. Protestantism becomes divided; the true Church as indicated above is seen in the message to Philadelphia, true to the Person of Christ, true to His Word—"Thou has kept My Word and hast not denied My Name." Then follows the promise that they will be kept out of that which comes during the night-end of the age, out of the hour of trial. Philadelphia represents the "Enoch" and the Enoch experience. The other part of Protestantism is seen in Laodicea, the modernistic side of Protestant Christendom. The Lord threatens to spew them out of His mouth unless they repent. It stands for the ultimate rejection of apostate Christendom.

The opening of the fourth chapter presents the promised

“gathering together unto Him,” the fulfillment of “that blessed hope” (1 Thess. 4:17-18). Hence the saints of God and the New Testament Enoch are seen as glorified worshippers, symbolized by the twenty-four elders.

Beginning with the sixth chapter of Revelation the coming night in store for this age begins. All is written in symbolical language. He Who is the Lamb of God and the Lion of the tribe of Judah receives the seven sealed book and breaks the seals. On earth terrible things happen. The four riders chase over the earth. A false Christ appears and produces for a short time a false peace, so that in spite of threatening calamities they say “peace and safety.” The second red horse rider takes peace from the earth; universal slaughter takes place. Famines, pestilences and earthquakes follow. Once more the prophecy of our Lord given in the Olivet discourse is fulfilled in the same order as given by Him. Seven angels sound their trumpets and other seven angels pour out their vials filled with the wrath of God. To follow all in its details is not our purpose.* We must show, briefly however, how this final book of the Bible reveals the activities of the demons, the fallen angels and Satan himself, during the closing years of the age after the true Church has been caught away.

Satanic agencies will be active in corrupting and afflicting Jews and Gentiles. We select two passages which furnish the evidence that such will be the case. The first are the events which take place when the fifth angel sounds his trumpet (Chapter 9). The fallen star from heaven has the key of the pit of the abyss. He unlocks; “and there arose a smoke out of the pit as the smoke of a great furnace; and the sun and the air were darkened with the smoke of the pit.”

We link this with the second chapter of the Second Thessalonian epistle (verses 11 and 12). It is the smoke, or darkening influence and power of Satan, putting into the end days of the age his vicious delusions and lying wonders. But

*“Revelation,” by F. C. Jennings, recently published, will be of great value to all believers.

something worse happens next. "Out of the smoke came forth locusts on the earth: and unto them was given power, as the scorpions of the earth have power." They come forth to torment all humanity, with the exception of those who bear the seal of God.* The tormenting power of the locust army out of the pit is so awful that men try to seek death, but even death will flee from them. "And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them." They have a king over them. "And they had a king over them, the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon" (Rev. 9:11). This locust army, like scorpions, are the agencies of Satan, demons and fallen angels doing their work of tormenting for five months. Our Lord mentioned in Luke 10:19 the "serpents and the scorpions," symbolical of these wicked spirits. We cannot even imagine what it will mean when God permits these Satanic agencies to prey upon humanity. The terrible anguish caused by these demon hordes is next to unimaginable.

The fallen star is the Antichrist, the one behind him is the Devil himself. King Abaddon and Apollyon is Satan, both words mean practically the same—Abaddon is *destruction* and Apollyon means *destroyer*. The title of Satan is given in Hebrew and in Greek to show his relation to Jews and Gentiles. Both Judaism and apostate Christendom, after the true Church is no longer here, will be under the dominion of King Abaddon and Apollyon.

The Greek name Apollyon, the destroyer, intimates Satan's character in relation to Christendom, his former title (Abaddon) is in connection with Judaism. Both systems in "the last days" will be fully represented in the person and the activities of the Antichrist, who will head up the rebellion against the priestly and prophetic rights of Christ, denying the great, revealed truths of Judaism (Dan. 11:36-39; 1 John 2:22), and of Christianity as well (1 John 2:18-22).

*The sealed ones are the 144,000 of Chapter 7, that is, the sealed Jewish remnant.

Jew and Gentile will be under the complete control of the man of sin—the son of perdition, deluding and tormenting in an indescribable way. Violence and moral corruption will sweep the earth. The sounding of the sixth trumpet will reveal even greater horrors. The great army, denoting military expeditions, is under the direction of Satan. They seem to be supplied with defensive armor which makes them invulnerable.

“The fire, smoke and brimstone (Rev. 9:18) are separate plagues and are here associated in the work of slaughter. The death to which the mass of humanity are doomed is one inflicted by the judicial power of Satan and hence more dreadful than sudden death by the sword. The scene described is not one simply of human slaughter by scientific methods of modern warfare; the destructive forces of the pit are let loose upon a ‘third part of men’ who are killed, perhaps the worst in the restored empire, as a remnant seems to be spared (verse 20), who, however, do not repent.”

There is no repentance amongst those who escape this carnage, instigated in a supernatural way by the murderer from the beginning. The true worship of God is completely abandoned. They have become worshipers of demons, and idols of gold, and silver, and brass, and stone, and of wood (verse 20). Such is the end of a boasted civilization! It will be a return to paganism. Does any one question the possibility of such a course in the coming night of our age? Let them look to Germany and other countries, where a return to paganism in religious worship is even advocated today, though its advocates may not be numerically very strong. In their hardened condition, with light withdrawn, with the Holy Spirit no longer striving with them, they will continue unrepenting. As a result murders, sorceries, or witchcrafts, fornication, and thefts prevail. While crime increases during the evening of our age, the world during the final night of the age will be nothing but lawlessness. All law and order will be abandoned. No more government exists. What communism advocates, what atheism and anarchism teach, will then be realized.

We turn now to another chapter in this majestic end book of the Bible, the twelfth chapter. Whenever the writer receives a new exposition of Revelation, in order to ascertain the Scripturalness of the comments, he always turns to the twelfth chapter first. If the commentator teaches, like Seiss for instance, that the woman clothed with the sun and crowned with twelve stars, travailing in birth with child, is the Church of Jesus Christ, we close the book, for this interpretation is not alone incorrect but it upsets the entire scope of the prophetic message of Revelation.

The woman is Israel. Revelation, chapters eleven to fourteen, leads us prophetically to Israel, Israel's land and Israel's final tribulation, the time of Jacob's trouble and the salvation of the godly remnant. The scene of the eleventh chapter is "the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified." That city is not Rome but Jerusalem. The twelfth chapter begins a connected prophecy, ending with the fourteenth. We must refer our readers to some of the reliable expositions of Revelation for a Scriptural exposition of this great chapter and the birth of the man-child, as well as the other statements, all couched in symbolical language. We can confine ourselves to a few verses only. We quote them:

"And there was war in heaven; Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not: neither was their place found any more in heaven. And the great dragon was cast out, that old serpent called the Devil, and Satan, which deceiveth the whole earth: he was cast out into the earth, and his angels were cast out with him. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of His Christ, for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the Blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. Therefore rejoice, ye heavens and ye that dwell in them.

Woe unto the inhabitants of the earth and of the sea! for the Devil is come down unto you, having great wrath, because he knoweth that he hath but short time" (Rev. 12:7-12).

Those of our readers who have paid attention to the greatest prophetic book in the Old Testament, the book of Daniel, will remember that in the prophecy of the seventy year-weeks (chapter 9), the information is given that the end of the age consists of seven years. This is also made known in Revelation, twice 1,260 days. These seven years do not begin till the mystery of this age, the Church, is finished, till the fulness of the Gentiles comes in and the translation of the Church has taken place.

The revealed startling event we have quoted, the casting out of Satan, takes place after the first three and a half years, the 1,260 literal days have expired. The beginning of these seven years, the first half of them, brings great judgments to the earth. The two Satanically possessed leaders, the head of the revived Roman Empire and the head of the apostasy, the false Christ, the Antichrist, are on earth, but their fullest manifestation and their Satanic deeds do not come till Satan's expulsion when that horrible being is actually on earth.

What a scene the quoted verses describe! A great battle will be fought in the sky. There are battles fought now in the air; and even now there are thousands in war-torn countries looking up and seeing the bombing planes of nations fighting each other, a demonstration that the god of this age is in the saddle. But what is that in comparison with what is going to take place, when Michael and his angels war in the air with Satan and his angels! It will be unseen by human eyes. The battle is commanded from on high. The Church has been joined to her glorified head, like a brand snatched from the fire, and now three and a half years after her glorification God charges Michael to go to war with Satan, the accuser of the brethren. It will be a brief battle, ending with the complete defeat of the powers of darkness. For thousands of years Satan had

manifested his murderous and lying power on the earth, reaching in from the air, and ruling during this age as its god. But now he is no longer in the air, but he and all his fallen angels and demons are on the earth.

He has great knowledge. He knows that Premillennialism is right. He knows God's program. He knows that he has only three and a half years more and then One will pass downward from the highest heaven, followed by the armies in heaven, attended by thousands upon thousands of angels. It is He whose heel was bruised and who comes to put His heel upon the serpent's head. He comes to consign Satan to the pit of the abyss. Knowing that the time is short, he appears with great wrath. He wants to make the best of it. He is trembling with rage, for he has been deprived of his habitation; he looks up and knows the true Church he tried to destroy is with Him, Whom he hates. He can no longer accuse them before the throne of God, and so he exhibits his rage against those who are on earth. His wrath is now aimed against "the woman, the remnant of her seed, who keep the commandments of God, and have the testimony of Jesus,"—that is the God-fearing, believing Jewish remnant, who faithfully witness among the nations of the world. His wrath is also directed against those nations who turned to the Lord, believing the testimony of the soon coming of the King. What the wrath of the raging Satan means is inconceivable. What the world will experience then in the great tribulation, Satan's work, is indescribable. All the past world tribulations sink into insignificance.

Here we must call the attention of our readers once more to the fact that the true Church, the members of which are the members of Christ, will not share in this tribulation-night. The wrath of Satan cannot reach them, for they are no longer here, but in the Father's House above. "He delivereth us from the wrath to come," wrote Paul to the Thessalonian believers. What wrath is it? Not the wrath of God; for of that, blessed be His Name! we are delivered already. But the wrath to come is Satan's wrath during the darkest night of the age.

His wrath cannot trouble the redeemed in glory, but is directed, as already stated, against the God-fearing Jewish remnant and against Gentiles who accept God's final offer of mercy and are destined to enter, as converted nations, into the coming kingdom. Those who side with him he will lead into greater blindness and drag them along towards the place which God "prepared for the Devil and his angels."

What a sinister chapter it is which follows the account of Satan's defeat and his presence on earth!

The power of Satan being completely overthrown and ended in the first heaven, surrounding the earth, the earth becomes for three and a half years (the 1,260 days) the scene of his malicious operations. The thirteenth chapter therefore brings into view the two individuals through whom Satan will act; they are his tools and through them he manifests his wrath. The first one rises out of the sea and stands upon the sand of the sea. The sea in the Bible is the emblem of nations, the Gentile nations. Out of the sea of nations arises the beast with seven heads and ten horns. The ten horns, which according to the Greek text, should precede the seven heads, wear ten diadems. (See chapters 12:3 and 17:3 where the ten horns are mentioned last.) The vision leads us back to the book of Daniel. In the seventh chapter the Prime Minister of Babylon, the prophet Daniel, saw a ten horned beast arising out of the sea, in the midst of which he beheld a domineering, blaspheming little horn. The fourth beast in Daniel's vision symbolizes the rise of the fourth world-monarchy, the Roman power, and its future restoration under a great dictator, the little horn, who will control the political affairs of Western Europe. This restoration is seen in the vision of John as an historical fact, during the darkest night of the end of the age.

Again we must curb ourselves in not enlarging, or attempting a fuller comment. We must refer our readers to sound and sane expositions of both Daniel and Revelation. The leader of this restored empire will be a Gentile. The dragon gives to this Gentile little horn his power, his seat, and his great authority. He is completely Satan possessed,

Satan inspired, and Satan controlled. Satan is mentioned also as the "Dragon" to denote the cruelty and brute force of this coming world dictator. Then with his powers and lying signs, the dragon and the beast are worshipped. "And there was given him a mouth speaking great things and blasphemies; and power was given unto him to continue forty-two months." Then we read how this Satan dragon possessed Gentile dictator, the head of the revived Roman Empire blasphemes God, His Name, His dwelling place, and those whom he cannot touch, "them that dwell in heaven." In a frightful fury he begins to make war with the saints who are then on the earth, not the saints which constitute the Church, for they are no longer here, but the Jewish saints, who are the sealed remnant (Rev., Chapter 7).

How near this coming night is! We mentioned in a former chapter the voice of Mussolini declaring that "the Empire of the Caesars has now been restored." Will this man, known for his ambition to be Europe's great dictator, develop into this final dictator? This is a question which only God can answer. We do not prophesy but interpret prophecy. To say the least, it is of the greatest significance to see and hear of his plan, ardently supported by the papacy, to restore imperial Rome. But as long as the Holy Spirit continues in carrying out God's purpose in this age, as long as that work is not finished, as long as the true Church is still here, and Satan not yet cast out, the full manifestation of the restored empire and its dragon possessed and Satan empowered head, cannot be manifested. God permits us to see in our days how everything is shaping for the night experience which awaits Jews and Gentiles.

Then appears the second beast. This second beast, coming up out of the earth, will not be a Gentile; he will be a Jew. His lamb-like appearance, having two horns like a lamb, shows him to be a false Messiah, the Antichrist. He is dragon possessed, for he speaks as a dragon. His operations will have for a center the land of Israel. What Paul wrote in the Second Thessalonian Epistle as to the lying signs and wonders is confirmed in this vision. "And

he doeth great wonders, so that he maketh fire to come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword and did live." There will be a forced universal subjection to the beast; he will control everything, trade, commerce, labor and social life. It will be the most awful tyranny of the vilest kind. All individualism is crushed out. A vast political and social organization will control, domineer, and enslave everything and everybody.

The world conditions we pictured in the previous chapter in which we described the "evening" of our age indicate that everything in the world today is heading in this direction, even in the United States, once called "the land of the free and the brave."

This second beast, who is later in Revelation called "the false prophet," becomes the minister of the first beast, for as the great political dictator he has princely and kingly authority on earth. Not the first beast, the dictator, deceives the world by lying signs, but it is the second, who deludes Judaism and Christendom. Such are the days ahead for this poor staggering world.

The same Satanic powers are seen elsewhere in this final book of the Bible. For instance, when the sixth angel empties his bowl, we read: "And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet (Antichrist). For they are spirits of demons, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of the great day of God Almighty * * * and he gathered them together to a place called in the Hebrew tongue Armageddon" (Rev. 16:13-16).

Darker and darker will be that night. When it is the darkest, what do we behold on earth? "And I saw the beast (the little horn-world dictator) and the kings of the

earth, and their armies, gathered together to make war against Him that sat on the horse, and against His army" (Rev. 19:19). When it is the darkest the Satanic delusion, which has blinded and enslaved the world, will be so great that armies gather under the leadership of the beast, attempting to fight Him Who comes to claim the crown-rights over the earth. From above a sudden flash of glory light shows an opened heaven. The great Conqueror appears, symbolically seen riding a white charger. The armies of the heavens are with Him, His redeemed (Rev. 19:11-16). "And I looked, and behold a white cloud, and upon the cloud sat one like unto the Son of Man, having on His head a golden crown, and in His hand a sharp sickle" (Rev. 14:14). He comes for the harvest. The Rider upon the white horse comes to judge; He appears to put His heel upon the serpent's head. And as He and the redeemed with Him, as well as His holy angels, look to the earth, they see the darkest night and the forces of Satan massed in their final and deluded opposition. But like the stone in Nebuchadnezzar's dream image, smiting the feet and pulverizing the whole image, so one blow and the battle of Armageddon is over. The night is ended. A glorious sunrise follows.

**THE SUNRISE AND THE DAY
WHICH FOLLOWS**

CHAPTER IX

The Sunrise and the Day Which Follows

The night is gone! He who is the "Light of the World," Who came over nineteen hundred years ago in the form of a servant, Who came as the life and light of men, Whom the darkness did not comprehend, has come again. The prophets' words, the prophets' visions, God-revealed and God-inspired, recorded in olden times, find now their great fulfillment. His own promise to come again in power and great glory is a glorious fact. The scenes of judgment, the great world agony in great tribulation, the manifestations of Satan, the Dragon and his demons, are ended. Above the earthly Jerusalem, the theatre of the final attempt of the powers of darkness, bursts forth the glory-light. Malachi's vision, the last of the Old Testament, is accomplished. The Sun of Righteousness has arisen. The long awaited day of the Lord has dawned and brought with it the fiery judgments. What Malachi penned has come true: "For behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch" (Mal. 4:1, 2). Angels gathered together the tares for the burning. The proud armies of the nations, with their demon-conceived machineries, their poisonous gases, and all other contrivances for wholesale slaughter and universal misery, have disappeared. The air is cleared of the thousands of bombing planes; not one of them drones through the sky to unload material for destruction. The battleships with their powerful guns, the submarines with their infernal manoeuvrings, are all no more. They have been dashed to pieces against the rocks of divine displeasure. Socialism, Communism, and Fascism are forever gone, because the god of this age has lost his throne. The "Seed of the Woman," Son of God and Son of man, has done His work. Satan is dethroned forever, for the pierced hand of the Christ has put him in chains. No longer can he deceive the nations.

No longer can he delude mankind with his lying signs and wonders. No longer can he malign Him Whom he hated from the beginning.

All false doctrines conceived by demons, attacking Christ and His Gospel for the misleading and damnation of countless souls have disappeared. All false worship is ended. No longer will the Jew in his judicial blindness deny or insult His blessed Name, but "the chosen seed of Israel's race will crown Him Lord of all." They look upon Him, Whom they pierced, and in national contrition they bow and worship at His feet. No longer can the rationalist, the post-millennial modernist, deny a coming glory of Israel's land and the future glory of the literal Jerusalem.

All false religious systems have ended. Idolatry and its degradation has disappeared. Islam with its false prophet, Hinduism, Brahmanism, Buddhism, Confucianism and all other invented, demon-conceived "isms" are swept away, and will never rise again. Creation groans no more! He Who stood once before the raging sea-waves and uttered His majestic, "Peace! Be still!" has spoken again. The winds and waves obey, and nature's curse, cyclones, tornadoes, earthquakes and all other disturbances of a ruined creation, all are ended. Instead of groans, songs with mighty Hallelujahs rise now in the beginning of the new age to the heavens above, which answer with Hallelujahs, like mighty thunders. Some of our readers may raise the question—How can you be so sure about all this? Our answer is, "because the mouth of the Lord has spoken it"; for what we have written has not been originated by our brain but is all found in the infallible Word of God. We love to honor His Word! We love to exalt it! In doing this we know we honor God and bring blessing to human hearts.

We shall, therefore, in concluding this volume quote Scripture. What we quote is unfulfilled prophecy. Will our readers please remember two facts in reading these Scripture passages? Remember first of all that each prophecy has a literal meaning. Do not follow the miserable invention of "spiritualizing" and say by doing so, "God does not mean

what He says in His Word." Remember that not one of these prophecies can be fulfilled now. Their fulfillment is conditioned by the personal, the visible and glorious return of our Lord.

Perhaps some well informed Christian says, "I know these Scriptures; there is no need of reading them again." Do not commit this mistake. Read them and you will receive additional blessing, your faith and your hope will be strengthened. What need we more in these days of eventide than the visions of the future to give us courage and strength for these days of confusion and possible suffering for Christ's sake.

We begin with a prophecy which leads us once more to the night-ending of our age and tells us what will follow. "Why do the nations rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against His anointed, saying, Let us break their bands asunder, and cast their cords from us. He that sitteth in the heavens shall laugh: the Lord shall have them in derision. Then shall He speak unto them in His wrath, and vex them in His sore displeasure. Yet have I set My King upon My holy hill of Zion. I will declare the decree: the Lord hath said unto Me, Thou art My Son; this day have I begotten Thee. Ask of Me, and I shall give Thee the nations for Thine inheritance, and the uttermost parts of the earth for Thy possession. Thou shalt break them with a rod of iron; Thou shalt dash them in pieces like a potter's vessel" (Psa. 2:1-9).

"And I saw heaven opened, and behold a white horse; and He that sat upon him was called Faithful and True, and in righteousness He doth judge and make war. His eyes were as a flame of fire, and on His head were many diadems; and He had a name written that no one knew, but Himself. And He was clothed with a vesture dipped in blood: and His name is called The Word of God. And the armies which were in heaven followed Him upon white horses, clothed in fine linen, white and clean. And out of His mouth goeth a sharp sword, that with it He should smite the nations: and He shall rule them with a rod of iron, and He treadeth the

wine-press of the fierceness and wrath of Almighty God. And He hath on His vesture and on His thigh a name written, **KING OF KINGS AND LORD OF LORDS**" (Rev. 19:11-16). "Come near, ye nations, to hear; and hearken, ye people: let the earth hear, and all that is therein; the world and all things that come forth of it. For the indignation of the Lord is upon all nations, and His fury upon their armies: He hath utterly destroyed them, He hath delivered them to the slaughter . . . and all the hosts of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their hosts shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig tree" (Isa. 34:1-4).

"And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against Him that sat on the horse, and against His army. And the beast was taken, and with him the false prophet (the Antichrist) that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire and brimstone" (Rev. 19:19-20). "And I saw an angel come down from heaven, having the key to the pit of the abyss and a great chain in his hands. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season. And I saw thrones, and they sat on them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the Word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years" (Rev. 20:1-4). "When the Son of Man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory; and before Him shall be gathered all nations; and He shall separate them one from another, as a shepherd divideth his sheep from the

goats" (Matt. 25:31-32). "The Lord reigneth; let the earth rejoice; let the multitude of the isles be glad" (Psa. 97:1).

"O sing unto the Lord a new song; for He hath done marvelous things: His right hand, and His holy arm, hath gotten Him the victory" (Psa. 98:1). "He shall judge the poor of the people, He shall save the children of the needy, and shall break in pieces the oppressor * * * In His days shall the righteous flourish; and abundance of peace so long as the moon endureth. He shall have dominion also from sea to sea, and from the river unto the ends of the earth" (Psa. 72:4, 7, 8). "And it shall come to pass in the last days, that the mountain of the Lord's House shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths: for out of Zion shall go forth the law, and the Word of the Lord from Jerusalem. And He shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more" (Isa. 2:2-4). "He maketh wars to cease unto the end of the earth; He breaketh the bow, and cutteth the spear asunder; He burneth the chariot in fire" (Psa. 46:9). "He shall speak peace unto the nations: and His dominion shall be from sea to sea, and from the river even to the ends of the earth" (Zech. 9:10). "And many nations shall be joined unto the Lord in that day, and shall be My people: and I will dwell in the midst of thee, and thou shalt know that the Lord of hosts hath sent Me unto thee" (Zech. 2:11). "And it shall be in that day, that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be. And the Lord shall be King over all the earth: in that day shall there be one Lord, and His name one" (Zech. 14:8, 9). "With righteousness He shall judge the poor, and reprove with equity for the meek

of the earth: and He shall smite the earth with the rod of His mouth, and with the breath of His lips shall He slay the wicked. And righteousness shall be the girdle of His loins, and faithfulness the girdle of His reins. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox" (Isa. 11:4-7). "For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by Him who hath subjected the same in hope; because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God" (Rom. 8:19-21). "Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree" (Isa. 55:13). "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall rise upon thee, and His glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising" (Isa. 60:1-3). "Violence shall no more be heard in thy land (Israel's land), wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise * * *. Thy people also shall be all righteous" (Isa. 60:18, 21). "Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzibah, and thy land Beulah; for the Lord delighteth in thee, and thy land shall be married" (Isa. 62:4). "O thou afflicted, tossed with tempest, and not comforted, behold, I will lay thy stones with fair colours, and lay thy foundations with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones. And all thy children shall be taught of the Lord; and great shall be the peace of thy children" (Isa. 54:11-13).

How many more of the prophecies concerning Israel,

Israel's land, Israel's glorious center, Jerusalem, the capital of the coming kingdom, we could add! How many more prophetic promises we could cite from God's infallible Word as to that coming age of righteousness, peace, and glory! A glorious sunrise is promised in His Word to follow the dark, dark night. It will be a morning without clouds (2 Sam. 23:4), when the shadows flee away. Who is able to describe it! What will it be when He Who alone is worthy receives the glory and dominion! What will it be when He, the glorified One, takes possession of His blood-bought inheritance, and is crowned King of kings and Lord of lords! What will it be when the serpent's head has been crushed and Satan's dominion is ended! What will it be when righteousness and peace will kiss each other, when the glory of the Lord covers the earth as the waters cover the deep! What will it be when the heavens above rejoice, when the earth is glad, when creation's groans are hushed, when nations rejoice with Israel, His redeemed and Spirit-filled people!

O scenes surpassing fable, and yet true,
Scenes of accomplish'd bliss! which who can see
Though but in distant prospect, and not feel
His soul refresh'd with foretaste of the joy.
Rivers of gladness water all the earth,
And clothe all climes with beauty; the reproach
Of barrenness is past. The fruitful field
Laughs with abundance, and the land once lean
Or fertile in its own disgrace,
Exults to see its thistly curse repealed.
The various seasons woven into one,
And that one season an eternal spring.
The garden fears no blight, and needs no fence
For there is none to covet, all are full.
The lion and the libbard and the bear
Graze with the fearless flocks. All bask at noon
Together, or all gambol in the shade
Of the same grove, and drink one common stream.
Antipathies are none. No foe to man
Lurks in the serpent now. The mother sees
And smiles to see her infant's playful hand
Stretch'd forth to dally with the crested worm,

To stroke his azure neck, or to receive
 The lambent homage of his arrowy tongue.
 All creatures worship man, and all mankind
 One Lord, one Father. Error has no place;
 That creeping pestilence is driv'n away,
 The breath of heav'n has chased it. In the heart
 No passion touches a discordant string,
 But all is harmony and love. Disease
 Is not. The pure and uncontaminate blood
 Holds its due course, nor fears the frost of age.
 One song employs all nations, and all cry
 "Worthy the Lamb, for He was slain for us."
 The dwellers in the vales and on the rocks
 Shout to each other, and the mountain tops
 From distant mountains catch the flying joy,
 Till nation after nation taught the strain
 Each rolls the rapturous Hosanna round.

* * * * *

Come then, and add to Thy many crowns
 Receive yet one, the crown of all the earth,
 Thou who alone art worthy! It was thine
 By ancient covenant ere nature's birth,
 And Thou has made it Thine by purchase since,
 And overpaid its value with Thy blood.*

Evening and Morning! As it was in the beginning, so shall it be! The shadows of the evening of our age are lengthening. Rapidly the night is drawing nigh. God's people, filled with that hope which will not leave ashamed, lift up their heads, for their redemption draweth nigh. They wait as Enoch waited. "For yet a little while and He that shall come, will come, and will not tarry." What a glorious day it will be when we shall be face to face with Christ our Saviour!

"As the days of Noah were, so shall also the coming of the Son of man be"! Self-secure, filed with a false hope, with eyes blinded, saying "peace and safety," the world, the children of the night, dream on and on, till the night overtakes them. The door of the ark is still open. It is still true, "I am the door: by Me if any man enter in, he shall be saved."

*From William Cowper, "The Task."

BIBLIOGRAPHY

The Sumerians. By C. Leonard Wooley; Clarendon Press, 1929.

Folk-Lore in the Old Testament. By Sir James George Frazer, F.R.S., abridged edition; The Macmillan Co., New York, 1923.

The Civilization of Assyria and Babylonia. By Morris Jastrow, Jr., Lippincott Co., Philadelphia and London, 1915.

The Old Testament in the Light of the Historical Records of Assyria and Babylonia. By Dr. J. T. Pinches; London, 1908.

The Chaldean Account of the Genesis. By George Smith; New York, Charles Scribner's Sons, 1908.

The Book of Enoch. Translated from Professor Dillman's Ethiopic text; edited by R. H. Charles, M. A.; Clarendon Press, 1893.

Earth's Earliest Ages. By G. H. Pember; Fleming Revell Co., New York.

The Five Great Monarchies of the Ancient Eastern World. By George Rawlinson. Three volumes; New York, 1899.

Babylonia. Adventures on the Euphrates. By John P. Peters. Two volumes; New York, 1899.

Hastings Bible Dictionary. Five volumes. Charles Scribner's Sons, 1909.

The Six Days of Creation. By Professor Bettex; German Lutheran Board, Burlington, Iowa.

Das Buch Enoch und sein Zeitalter. By Dr. F. Philippi; Stuttgart, 1868.

Juedische Apokalyphtik. By Dr. A. Hilgenfeld; Jena, 1857.

Die Magi und Wahrsagerkunst der Chaldaer. By Francois Lenormant; Jena, 1878.

Genesis in the Light of the New Testament. By F. W. Grant; Loizeaux Bros., New York.

The Ancient Babylonians. Hibbert Lectures, by Dr. A. H. Sayce.

The Book of Revelation. By Dr. H. A. Ironside; Loizeaux Bros., New York.

The Book of Revelation. By Walter Scott; Loizeaux Bros., New York.

The Book of Revelation. By Dr. Arno C. Gaebelein; Our Hope, New York.

The Book of Revelation. By F. C. Jennings; Our Hope, New York.

The Book of Daniel. By Dr. Arno C. Gaebelein; Our Hope, New York.

Flood Lights on Europe. By Felix Wittmer; Charles Scribner's Sons, New York.

Here's to Crime. By Courtney R. Cooper; Little, Brown & Co., Boston, Mass.